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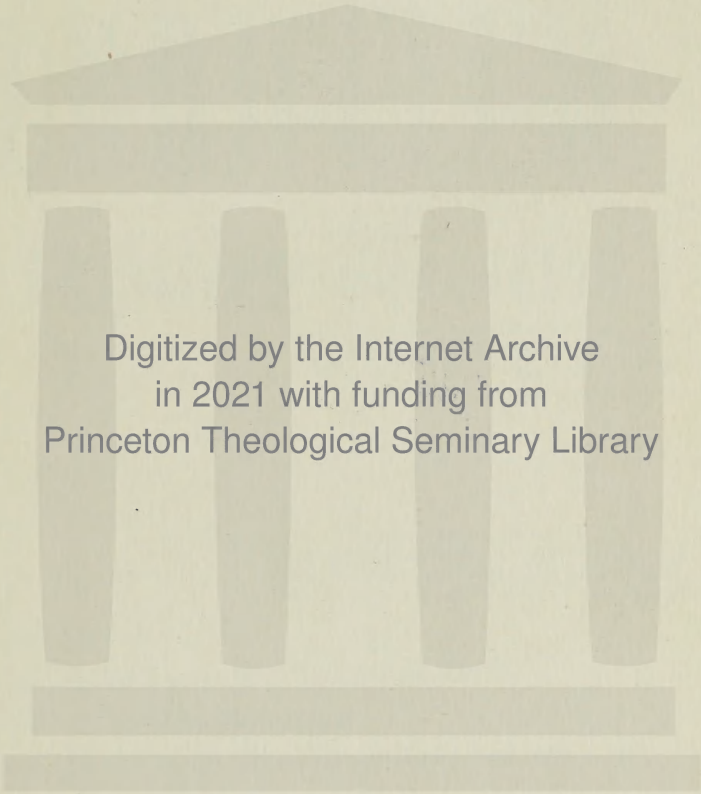
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A Guide for

CURRICULUM

in Christian Education

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Prepared by the
Special Committee on the Curriculum Guide
Division of Christian Education
National Council of the Churches of Christ in the U. S. A.
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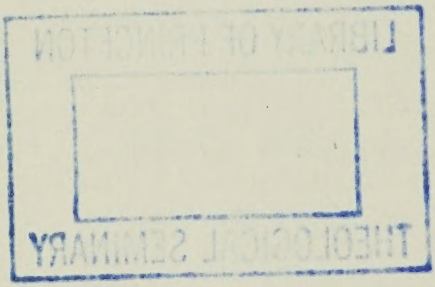

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FOREWORD

Purpose

This Guide seeks to interpret the meaning, purpose, and place of curriculum in Christian learning for persons at work in Christian education and in training for leadership. Its several sections should help toward an understanding of the principles underlying good curriculum (Part 1), the effective use of curriculum in the church school (Part 2), and the processes by which curriculum materials are produced (Part 3).

Persons who will find this Guide particularly useful are: directors of Christian education and ministers; students in seminaries, colleges, and leadership classes; editors, writers, and others engaged in curriculum construction; field workers and members of workers' councils and local church boards. Parents and others who wish to know what the church is seeking to accomplish with children and young people may also be interested in reading it.

Preparation

The Guide has been prepared by a special committee of the Commission on General Christian Education of the National Council of the Churches of Christ in the United States of America. This committee has been comprised of twenty-three persons who serve on thirteen denominational boards of Christian education as editors-in-chief, age-group editors, field workers, and directors of leadership education and church school administration. In the preparation of the book, the committee has also incorporated suggestions from other professional workers in curriculum construction and church school administration and from potential users in local churches who have reviewed the manuscript of the book as it has developed.

The preparation of the Guide has been administered by the Department of Curriculum Development of the Commission on General Christian Education. *A Guide for Curriculum in Christian Education* has been printed with the official approval of the Commission on General Christian Education of the Division of Christian Education of the National Council of Churches.

QUESTIONS ABOUT CURRICULUM

Are These Your Questions?

1. What is meant by "curriculum"? (Pages 11-29; in particular 24-26)

2. What is the difference between the curriculum of Christian education and the curriculum of general education? (Pages 30-34)

3. What is the relationship of theology to the curriculum of Christian education? (Pages 26-29)

4. How are the principles of growth and the many psychological and sociological factors to be taken into account in curriculum development? (Pages 34-44)

5. With several curriculum series before me, what principles may be applied to determine what is good curriculum? What factors should help determine the choice of materials for my particular church school or class group? (Pages 30-51; 69-84)

6. Why do we have a curriculum? Would it not be better simply to teach the Bible? (Pages 31-32; 44-49)

7. Why does my denomination provide lessons or courses on the world of nature, peoples of other countries, and the social issues of the day, and still maintain that the curriculum is biblical? (Pages 31-32)

8. What are the differences between the Uniform Series, the Cycle Graded Series, and the Closely Graded Series? (Pages 115-120; 124-125; 127-128)

9. What values are there in using my own denominational materials? (Pages 72-73; 141-142)

10. What can I do about my denominational materials when they seem to be constructed well and yet do not quite meet the needs of a specific group in my local church? (Pages 74-77)

11. How does any particular group of lessons fit into the total curriculum? What principles underlie the total curriculum spread? (Pages 44-49; 117; 127-129)

12. How can we provide a total curriculum for the integration of special emphases such as missionary education, temperance education, stewardship education, and peace education? (Pages 44-49)

13. Are there times when it is advisable to use materials from

several denominations? How is this determined? (Pages 75; 77-82)

14. Should some of us in the local church get together and prepare a whole new curriculum to meet our specific needs? How would we go about this? (Pages 82-84; 30-51; 135-137)

15. What curriculum resources are available besides printed materials? (Pages 67-68; 86-87)

16. Is Christian teaching assured if the church school officials order the curriculum material which our denomination approves and have the teachers use it? Or is there something more which is necessary to make possible a unified church school program and to provide help for the teachers? (Pages 61-67; 105-110)

17. What is the place of the teacher in the curriculum? How do the resources enable the teacher to work more effectively with the pupils? (Pages 55-61; 105-107)

18. In using the printed materials, should the teacher proceed by preparing one lesson each week, and one lesson only, or is there a more satisfactory approach to the curriculum? Pages 61-67)

19. What are some of the ways denominations cooperate in curriculum development? (Pages 113-131)

20. How do denominations prepare curriculum materials? What processes are involved? How long does it take to produce printed resources? Do the users of the materials have anything to say about their preparation? (Pages 132-143)

21. How are vacation, weekday, camp, and leadership texts produced interdenominationally? (Pages 126; 142-143)

22. In what way is the National Council of Churches related to the curriculum work of the denominations? (Page 131)

23. Where can I find a quick résumé of the major curriculum resources published by the denominations affiliated with the Commission on General Christian Education of the National Council of Churches? (Appendices, pages 151-169)

24. How may the church school curriculum be effectively related to the church program as a whole? (Pages 88-96)

25. How may home and church be related in a total curriculum? (Pages 97-104)

Although the foregoing list does not cover all the areas dealt with in this Guide, it suggests a wide range of questions—some frequently asked by church school teachers, some voiced by ministers and directors of Christian education, and others expressed by interdenominational workers. Some of the questions

are requests for factual information, while others involve the weighing and balancing of many factors and are suitable for discussion purposes. As has already been indicated by the page numbers inserted parenthetically after each question, it is intended that this Guide shall be helpful in answering questions such as these. The book should be a useful tool for any person or group interested in a study of the curriculum of Christian education.

Ways to Use This Guide

1. *In meetings of the Board or Committee on Christian Education*—to make a general study of curriculum development; to analyze the curriculum situation in the local church; to evaluate materials being used or others being considered; to discover why some of the teachers may be having difficulty with the present curriculum, including such considerations as wrong uses of good denominational materials. Since most churches place in the Board or Committee on Christian Education both the authority to select the best teaching materials available for use in the educational task of the church, and also the task of encouraging the effective use of these materials, it is probable that in many churches, this group will find the Guide useful. Emphasis is placed throughout on the need for churches to understand and properly apply the curriculum recommendations which are made by the various denominations to their local churches.

Where suitable leadership is available, the Board or Committee on Christian Education may sometimes wish to recommend that the Guide be used in meetings of department superintendents and teachers or in meetings of teachers and parents, so that these groups may better understand how the creative use of curriculum materials helps in achieving the purposes of Christian education.

Chapter 1 and Part 2 will be especially helpful to groups of teachers as they see the resources of church, community, teacher, and pupils brought together in satisfying learning situations and as they explore problems of making the best use of curriculum materials. The charts in the book may be used to point the way to a study of denominational charts, and they may aid in a general study of curriculum materials by illustrating the importance of the relationship of each session to other sessions and the relationship of each course to all others in the total curriculum. Teachers in each department may be encouraged to become informed concerning the total curriculum plans of the denomination, and they may become more fully aware of the way in which the curriculum of each department is related to that of all other departments. Many parents also, meeting either with the teachers or in groups by themselves, would benefit from this type of study

through a growing realization of the significance and the implications, for their children and for themselves, of the curriculum of Christian education.

2. *In seminary and college classes in Christian education and in leadership education classes*—to become oriented in problems of curriculum construction and uses of materials; to become informed regarding denominational curriculum materials and how these are produced; and to understand interdenominational cooperation in curriculum construction.

3. *In writers' conferences and denominational curriculum committee meetings*—to face the problems of curriculum in the local church; to understand more fully the many factors involved in curriculum construction; to be aware of the procedures involved in creating denominational curriculum resources; and to be informed regarding interdenominational cooperative processes in curriculum development.

4. *In national denominational staffs*—to enable editors, field workers, and administrative officials to be aware of developments and trends in curriculum as these emerge among many cooperating denominations; and to provide a ready source of information and reference for use in conferences and denominational planning.

5. *For individual study*—to aid pastors, directors, officers, and teachers in evaluating the church school curriculum resources and the uses being made of these resources. The pastor may seek to ascertain also whether the curriculum being provided and his own preaching are consistent in the presentation of the Christian gospel.

6. *For reference purposes*—not only church school administrators, but field workers and executives of state and city councils will find this a convenient book to have at hand. For example, the appendices provide charts indicating the curriculum series used by many of the denominations and facts concerning cooperation between denominations in curriculum work.

Part 1

Understanding Curriculum

Chapter 1 *What Curriculum Is*

GRETTA AND THE CURRICULUM

"Gretta, hurry up, aren't you coming?" The small high voice made all the children stop and look back for Gretta. They crowded in the sunlit doorway and waited for her hesitating steps to catch up with them. The teacher walked toward the children down the corridor and took Gretta's hand.

"John," she said as they joined the group clustered now on the sidewalk in front of the church, "tell us which way we go to get to the college."

"It's just across the park. Come on, let's go." John darted off followed by nine boys and girls, sauntering, skipping, running. Among them was Gretta, walking sedately. She was overgrown for her seven years, and her long, lank yellow hair seemed only to accentuate a slight cast in one eye.

"Are you going to make the list, Miss Myrtle?" Nancy was skipping beside the teacher.

"Yes, indeed. I have a pad and pencil here and I'm going to write down everything you tell me about the places we visit in the neighborhood."

"And we're going to make a picture of the places, aren't we? I love to color."

"I'm not. I don't like to make pictures."

Gretta took no part in the general conversation as the group made their way across the park. Her face was closed and tense. The other children did not speak to her.

The first place visited was the college. The children wrote down on their list that it was a place where people went to school and learned how to be ministers. Their brief tour included the college chapel, where the light, filtering through stained glass, shone amethyst and blue and where the ceiling seemed lost in high stone vaulting. The children became silent and walked on tiptoe.

The teacher noticed Gretta's face suddenly light up as a teenage boy came through a side door.

"That's your brother, isn't it?" asked Miss Myrtle.

"Yes'm." Gretta's face was still aglow. "He practices on the organ here."

The children all turned toward Gretta and on many faces was a kind of wonder.

"Would your brother play a little for us if you asked him?" suggested Miss Myrtle.

The boy saw Gretta and came toward the group smiling. She said nothing, but the question was in her eyes.

"Sure," said Gretta's brother. "What would you like?"

"You tell us something you like, Gretta," suggested the teacher.

When Gretta did not reply, her brother said, "What about the one about the sheep?"

So the children scrambled into the pews, Gretta's brother climbed into the organ loft, and soon the notes of Bach's "Sheep May Safely Graze" filled the air, sometimes lilting and sometimes smooth and even. As the music closed Miss Myrtle suggested that they thank God for people who make music and for schools where people learn to be preachers and musicians.

The next day, the children were gathered on the floor ready to make a big picture of the places in their neighborhood they had visited, including the college. The list of descriptions they had made was pinned on the bulletin board.

"Gretta, I think you should put the college in the picture," said Nancy. "Here are some crayons you can use."

"Here's the park that Jim drew," said John. "You could put the college in front of the park." And as Gretta still hesitated, he pulled her around. "See right here. Oh, boy, it must be something to be able to play the organ."

"Maybe I will draw an organ," said Gretta. Sarah, who was printing a Bible verse in wiggly letters around the edge of the map, moved over to give Gretta room.

By lunchtime the big picture was well on its way, and the children were putting away the drawing materials. Miss Myrtle picked up some books and stacked them with her purse—a textbook, a Bible, a notebook. Good-byes were being said.

"My mother's waiting for me," said Nancy. "If your mother's not here, Gretta, you can ride home with us."

The teacher turned to Gretta. "I hope you will be here tomorrow."

"Oh, yes," replied Gretta. "I think vacation school is the nicest place."

This is the story of a church school teacher of primary children using the curriculum of Christian education. It is, of course, a

fragment from a much larger story—one segment of the experience of a primary group in a vacation school, emphasizing only one child's part in it.

Some of the curriculum elements are easy to identify. We see first the resources of the community—the college, the hospital, the library. The last two were not mentioned in the story but were visited by the children the same day. All were within easy walking distance from their church. Then there was the record of their visit, prompted by the boys and girls and written down by the teacher. Of course the map became an important part of the curriculum, as did the impromptu music in the college chapel.

A less obvious part of the curriculum was the teacher's vacation school text in which was developed a series of sessions for primary children about the church in its community. The material contained suggestions for various activities in which the children might explore the relation of the church to its community. It also described ways the teacher might guide such activities so they would not be ends in themselves but contribute to the child's spiritual insight and religious life. The teacher had constructed a plan for this entire series of sessions, organized in terms of purposes, activities, materials, and resources, which was outlined in her notebook. This plan, in fact, constituted the framework of the total curriculum.

The children had selected Bible verses that spoke of the church or described its life and had printed them as a frame for the map. In this way the Bible became the source of meaning of their firsthand visitations. These simple lines interpreted for them the church as they were experiencing it. Thus the Bible was essential in the curriculum for this situation.

If we were to consider the larger story, we could identify many more elements of curriculum and grasp its total range in this teaching situation. But it would be more useful, perhaps, to see to what ends the curriculum was being used.

The teacher's purposes in this vacation school were to provide experiences that would help the primary children to see the church as an active part of their neighborhood, to see the neighborhood as a place in which religion is accepted, to recognize the church as a friendly place where one learns and grows, and to know God as the source of the friendliness and goodness found in church and neighborhood. The above brief section of the total experience does not claim to have accomplished these purposes but only to have contributed significantly to their fulfillment. Furthermore, it should not be assumed that this is the only time

in which church school experiences will work toward such purposes.

Let us see, now, what happened.

The teacher did very little talking about the insights to be gained. Instead, she set up a learning situation—a planned trip around the neighborhood out of which the insights might (not necessarily would) come to the children. Then the children and not the teacher would do the talking or respond in other ways. In this firsthand fashion the children learned about the church and its neighborhood, and experienced its life. Many things contributed to these learnings. For instance, the walk together; the excitement of a trip; the things to see and hear and touch in the places visited; the beauty of the chapel eliciting a sense of reverence and uplift; the moments of worship at the close of the music —a response of wonder, praise, and gratitude to God the Father of all.

The meeting with Gretta's brother was a fortunate accident of which the teacher took quick advantage. It not only enriched and heightened the religious value of the visit to the chapel, but it also shifted Gretta's relation to the group. The teacher's purposes include not only relatively short term goals for a particular vacation school unit, but continuing goals of religious development for each individual child. Among these latter are the establishment of a satisfying relation to the group and the achievement of a Christian group life at the primary level.

Gretta, because of the physical handicap and a rather unusual family background, was so different from the other children that she had had little success in making friends with them. They ignored her on the whole, a factor which added to her feeling of strangeness and rejection. This emotional tension was displayed in her stiffness of gait, in the rigidity of her features, and in her general hesitation.

At the beginning of our story the teacher realizes that Gretta must be encouraged to respond to one child's casual and off-hand notice as a chance to break through the barrier of reserve between Gretta and the other children. Accordingly the teacher takes Gretta's hand, as a friendly and gently propelling gesture, and at the same time she speaks to John to cover up the gesture and direct the group's attention away from Gretta in order to relieve her self-consciousness.

Then everybody gets a lucky break. They discover that Gretta has an attractive older brother who plays the organ. Gretta is not only lifted out of herself in her delight at seeing her brother of whom she is very fond, but also in her pride that the other

children respond to him so favorably. Immediately Gretta has a new standing in the group—she is noticed, shares a topic of conversation, and has a special part in the later map-making. It is likely that the day marked a period of advance in Gretta's social and religious development. That she recognized its special character is plain from her final comment.

This entire experience, successful as it was, could not have been so without the curriculum resources at hand and without their skillful use by an alert and prepared teacher.

JOE'S KIDS

The snow was working up to a blizzard. It slapped hard against the windows as Joe Davis pulled up a couple of chairs, sat down in one, put his feet in the other, loosened the collar of his blue denim shirt, and reached over to a bookcase nearby. He took out a large, worn Bible, a book in maroon binding, and a well thumbed, paper-backed pamphlet. Opening the pamphlet, he read *The Story of the Hebrew People*, January 27: "Joseph, A Young Man Who Remembered God."

Joe smiled with relief. Now that's the kind of lesson I like, he thought, something I know something about. One of those old Bible stories makes me feel good. I'll just read it in the Bible first—let's see now, where is it? Near the beginning. Well, here's the reference in the quarterly: Genesis 37. Joe picked up his Bible, found the right place and began to read. The snow was piling white along the window sill now and the comforting whir of the cream separator sounded from the kitchen.

Say, this thing is really long. Didn't know there was so much to it. Kind of awkward to read, too, not like I remembered. I'll see where it stops. Well, what do you know? Thirteen chapters! Wonder what the quarterly says about it—and where's that other magazine? Joe found what he was looking for and turned to January 27 in *Leaders of Youth*. Now that's what I want. These references have selected the main points of the story and made it into something you can handle.

Maybe this other version will be easier—the way our literature says it is. Joe reached for the book in the maroon binding and glanced at the shiny gold lettering: *Holy Bible—Revised Standard Version*. Finding the references, he began reading again. The pages turned more quickly now and there was an eager concentration in the tilt of Joe's shoulders against the chairback—"Then Joseph took an oath of the sons of Israel, saying, 'God will visit you, and you shall carry up my bones from here.' So Joseph died,

being a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt." (Genesis 50:25-26, RSV)

Say, that's quite a story—*A Man Who Remembered God.* He sure did, even if it was a long time ago. Wonder what my kids at the church will think of it? My kids—the corners of Joe's mouth quirked up and he hunched himself lower in the chair. Thirteen-year-old Kenneth—can't be still a minute. Best natured kid but always up to something. Lena, now there's a pretty child—could be she's too pretty now she's turned fifteen—must think of something big for her to do to take her mind off herself. Polly—she'll really go for this story. She's such a reader, but I don't know about Orin—he's kind of dull, somehow. His father makes him work too hard. No sense in tying a kid to a tractor all the time. Maybe I can do something about that.

I'd like mighty well for them to see Joseph as a real man thinking of God's plan for people and trying to do what God wanted. I'll see what their lesson quarterly says.

Fifteen minutes later he was calling: "Martha, isn't there a pencil around here some place?"

"On the shelf behind the clock," shouted a voice from the kitchen over the noise of splashing water in the sink. Presently Martha came into the front room wiping her hands on her apron.

"You know what?" said Joe. "I'll bet those kids of mine would like to do a television show."

"What?"

"Not a real one, of course, but a good imitation, and do the story of Joseph in the Bible. It's just what they need—something sort of hard but interesting. I've been jotting down here some of the things about Joseph that I think would appeal to youngsters today. They can put those in the play, just as it says here in the lesson."

"But Joe, you don't know anything about putting on a play."

"No, but I'll bet that new teacher at the County Consolidated School does. She doesn't go anywhere to church, I've noticed, and we might as well give her a good reason to start coming to ours."

"I've been thinking we ought to have her to dinner some day. What about next Sunday?" Martha didn't wait for an answer but started toward the back door. Joe made more notations in his teacher's book and shouted again to Martha.

"What did the preacher say those new pictures cost that go with these lessons?"

"Two dollars a set. But Mr. Simpkins said there wasn't any money left for that."

Joe frowned and studied what he had written. "I was thinking," continued Martha, "that we could take that much out of the cream money."

Joe stood up and stretched. The kids can do that play, he decided, right in the choir alcove where we have our class. He followed Martha who had opened the back door a crack.

"It's stopped snowing and must be getting cold. If it doesn't snow any more, the roads should still be open Sunday."

Here is a class of young people in a one-room church in the open country who can look forward to their church school with zest because of the resourceful way their teacher uses the curriculum. Joe had to start with only his Bible and the pupil's quarterly plus his own teacher's book. But even before our story opened he had begun to supplement these materials with a second Bible, one using the best modern English, printed readably, and bound for easy handling. To these he planned to add some flat pictures in color so "his kids" would be encouraged to visualize Joseph and his story.

The affection with which he thinks of "his kids" shows that he knows and understands them. The lesson is not a body of subject matter to be got over to them, no matter how important, but religious truth and resource with which to inform their minds, catch their imaginations, nourish their spirits, and foster them in Christian action. In planning for his class session he not only reads the Bible and reflects upon its meaning but keeps these individual boys and girls also in the center of his thinking—their desires, qualities of personality, their personal needs, and family situations. Their growth to ever brighter aspirations, ever wider concerns, ever deeper commitments is his purpose. Such growth he knows comes because of the goodness and love of God, made plain in the pages of the Bible.

Joe realized that such growth is more certain if the young people read the Bible with purpose and if *together* they discover its meaning. Therefore he plans when introducing the story of Joseph as dramatically as he can, to propose a group activity, well within their ability, but one that will call forth all their powers of imagination, inventiveness, curiosity, and dedication. In this fellowship of work and study Kenneth will have outlets for his energy, Orin will have needed fun and lift of spirit in association with other young people, Lena will have a chance to grow out of certain young vanities in preoccupation beyond herself.

It is likely that Joe, for all his concern for "his kids," would have felt much more helpless without the ever-present resources of the curriculum materials, especially that part provided by his denomination. He found rather quickly that thirteen consecutive chapters of Genesis, even on a subject with which he was at ease and familiar, were hard going. With the pupil's and teacher's texts to select, analyze, and emphasize the formidable body of Scripture, Joe found the long and complicated story falling into a dramatic pattern, its points of significance standing out strongly and clearly.

Joe is an experienced and secure teacher, understanding that he does not need to possess in himself all the necessary information and skills. So he is ready to call upon the new school teacher, and doubtless other people also before this "television show" goes on the air. We need not be surprised if he works Orin's father into the project before it is concluded.

JACK'S HARD AFTERNOON

"Well, I guess that does it. Isn't that all we had to do, Jack?" Ed Davis stood up and stretched lazily, reached for a worn leather jacket. There was a scraping of chairs as the six young people broke into general conversation.

"How about a ride, Sam?"

"Say, Dottie, didn't I see you yesterday afternoon burning up the highway in a new Ford?"

"Oh, I was in the biggest rush. Was it ever hectic! Mother was waiting for me at Mrs. Petrone's and, goodness, I was twenty minutes late and—" Dottie's brown eyes crinkled at the corners and her voice tripped along breathlessly. She paused in the doorway. "Bye, Jack. I'll see Evelyn at school tomorrow."

"Be seeing you, Jack. You'll have to help me with that speech."

"Sure thing, Ed. So long, everybody." Jack O'Brien, left alone, still sat humped in his chair. He sighed deeply and, pulling out a handkerchief, wiped heavy beads of perspiration from his forehead. Slowly he stood up, started straightening chairs and stacking books and magazines scattered around the room.

Firm footsteps sounded beyond the door, and presently a middle-aged, heavily set man looked in. His hair was black and curly and touched with gray.

"I see your young folk have gone. Dorothy just telephoned to bring you home for a cup of coffee and a batch of cookies she's just taken out of the oven. You look sort of beat up, Boy."

"Dr. Barksdale, you warned me it wouldn't be easy, but this is the hardest afternoon's work I ever put in."

The older man chuckled and took the young man's arm as they set off together from the small white church, walking slowly through falling maple leaves and a deepening October twilight. "Tell me about it," he said, "Did all the young people come?"

"Yes, I was surprised—all but one. And when I could keep them on the subject, they had some real good ideas."

"Ed Davis is president of the Youth Fellowship, isn't he? How did he do?"

"He's not as quick as some of the others, but they all seem to like him. I let him take charge of the meeting, but I had to prod him quite a lot in order to get anything accomplished. I was disappointed that not a single one of those youngsters had read the program suggestions—as we had planned. It was good I had read the material so carefully. Thanks for telling me to be sure to do that."

"What was so hard about it?"

"Well, that's a funny thing. I thought when I read those programs on knowing other denominations that the young people would think all that stuff was hard and not want to use those programs—you know, there's quite a long section on the similarities and differences between the various churches."

"And they didn't think so?"

"No, they looked it over and then in a few minutes they got the general idea. They said it seemed to answer most of their questions. I was surprised that they were interested at all."

"I remember that you've told me that this group didn't seem to want to do anything on Sunday night but horse around and be entertained. But, go on, I interrupted you."

"The thing that made it so hard was trying to decide in a moment's time whether to fall in with all of their suggestions—and how to help them keep their plans in line with the purpose of the programs. They have a tendency to cover the water front. And I never was able to get across the idea of using as leaders some of the less active members. They hesitate to approach people they don't know very well. You certainly have to be on your toes with a gang like that."

"It seems to me that you have really been on your toes this afternoon. You must remember, too, that this is your first session with an evening program planning committee. Our young people have not been in the habit of taking much real responsibility for their Fellowship. Too much has been done *for* them."

"Each member of the committee has at least one assignment of responsibility for the next four programs. They used the plan suggested in the material, but they want very much to visit some churches of other denominations or to ask some other groups to visit them. And here's where you come in. They want you to help arrange it."

"That's fair enough. After all, I got you into this. Now, let's go in and attack Dorothy's cookies."

Some thirty minutes later Jack O'Brien, refreshed by a friendly cup of coffee and by his minister's understanding encouragement, was waving good-bye from the sidewalk—

"Thanks a lot, Mrs. Barksdale. Those cookies make me want a Mrs. of my own."

The minister watched Jack until out of sight and then turned to close the door against the evening chill.

"Dorothy," he said, "our Youth Fellowship is mighty lucky. Jack is just the one to help those young people develop a sense of churchmanship and to take more thought of their responsibility as Christians."

Here we see a young man—not much older than the youth group itself but already established in the community in a small business—having his first experiences as a leader in the educational program of the church. It is clear that the pastor has enlisted his help with a vigorous but irresponsible group of young people and is giving him not only advice and encouragement but also some informal training.

One of the first things Jack needs to understand is the place and function of the curriculum for such a group. The minister, therefore, did not expect him to begin cold, without prepared resources, but provided him with some denominational materials appropriate for such a group. These program resources furnished a base of operations, a beginning point, so to speak, from which Jack and the young people could branch out on their own initiative, and that is exactly what happened. The printed materials stimulated the group's interest in a significant area of Christian living and furnished information and guidance to make them feel secure enough to want to use their own resourcefulness.

Although the young people make full use of these materials, the curriculum as finally developed is peculiarly their own. It includes all the resources at their disposal, such as the hymns, prayers, Scripture reading for the devotional periods; materials used in informal research; the resources of the community, for

example, churches visited by the group or guests from other churches; and the detailed plans or over-all framework for the programs developed by Jack and the planning committee.

We notice especially the minister's point of view toward curriculum. He was careful to provide Jack with the basic resources and to urge that Jack use them earnestly in his preparation for meeting the planning committee. However, he did not regard this denominational material as "the program" or as constituting the end point for the young people. We see from Jack's comment that he had been advised to consider first of all *the purpose* of the total experience—indeed it was the yardstick by which he measured the plans the group was making. The measure was not how scrupulously the group was following the printed suggestions, but how diligently they were working toward the educational purposes the printed suggestions sought to fulfill. The minister's concluding comment again illustrates this point of view. He is evaluating the experience of the young people not in terms of studies and courses, but in terms of what is happening to attitudes and behavior.

SOMETHING NEW IN THE MEN'S BIBLE CLASS

"And I hope you'll go along with us on this plan," John Bradford said. "The film is highly recommended by people who should know. Bob Collins, our president, has seen it and thinks all of us will greatly benefit by it. If we can get here promptly at nine-thirty next Sunday, it will help. And now Tom Sewell will lead our closing prayer."

The thirty men shuffled to their feet, and after the "Amen" there was a little silence. Big, gruff Sam Maxwell was the first to speak.

"Say, I think this is a good idea. We can sure stand a little change in this class. I'm going to get quite a kick out of going to the movies on Sunday." His booming laugh rose over the hum of general conversation as the Men's Bible Class sauntered into the hall to sort out hats and topcoats.

"I just hope Bob knows what he's doing. I don't know that movies in the Sunday school is my idea of a good change."

"What I say is that I come to Sunday school to study the Bible and I don't go for these newfangled notions."

"I agree with you, Milt. I've seen some of those Bible-story movies and they're fine, but this one is on India. Can't see the good in it myself. Not in the church."

"But Bob says it's about our missions program in India—something we ought to know about."

"Well, I leave missions to Hettie and the other ladies. I like for John Bradford to stick to the regular lesson."

"This is what comes of electing Bob Collins president."

"But wasn't that what we wanted? We thought as a young man he would bring in some new blood and fresh ideas."

"Bob's a good fellow. Just needs seasoning. He'll learn what the men want."

The men were now separating to join their wives for the church service. Sam Maxwell was looking over the crowd for Lucy's new hat. I haven't heard so much excitement in our class, he thought, since I joined it a year ago. I guess Lucy and I will postpone going down to Mother's until after church next Sunday. I don't want to miss seeing how the boys react to Bob's brainstorm.

At that moment Bob was in earnest conversation with John Bradford, a prominent attorney and the well loved, long-term teacher of the Men's Bible Class.

"Mr. Bradford," he was saying, "I'm sure the class will like this picture once they've seen it and that it will stimulate some interest in missions among the men of the church."

"I gather everybody's not too happy about it, but I'm with you, Bob. Let's stick to our guns."

"I want you to preview the film. We can run it off any time that's convenient with you out at my school. That's one advantage of being principal. Then, another thing, I wish next Sunday before we show the film that you would talk to the class on the meaning of the Great Commission and other parts of the New Testament on the mission of Christianity. I have some references here."

"I thought maybe I could have a holiday next Sunday if we had a movie."

"No, indeed. It's especially important for you to be here and help the men see the connection between the teachings of the Bible and the church's mission program."

"I'll have to read up on that, I guess."

"And one more thing—after the film, which is about twenty minutes long, I want to let the class discuss it pro and con and get all the reaction out in the open. There's the organ. We'd better get along to church."

The congregation was singing the first hymn as Bob slipped into the pew beside Katie and the little Collins girls.

"Help me find Miss Porter after church," he whispered to Katie under cover of a rousing anthem. But Frances Porter was waiting for him in the vestibule shortly after the benediction.

"How did you make out?" she said quickly.

"We're on our way, although there's some thunder on the right. But Sam is in there pitching. It's all arranged, and if the heavens don't fall, the staid Men's Bible Class will see a movie next Sunday morning on the church in India."

"Fine. And I've fixed up a little strategy that will give you some moral support. I've asked Brother Fowler to sit in with your class next Sunday. Then he'll know what it's all about and also lend the idea some prestige."

"I can say the women are all for it," Katie Collins spoke up. "But I tell Bob he has to go slow and easy with these older men who are set in their ideas of what a Sunday school class should be doing."

"Yes, indeed, we don't want to upset anybody seriously, but that class needs to start thinking and not just vegetate. They aren't as active and forward-looking as most of our adult groups. Those lessons they've been using all these years aren't big and challenging enough for these men. They are our best community leaders." Frances Porter pulled on her gloves vigorously. "My guess is they will get a lot out of this picture."

"Hey, break it up, you two, and come on, Frances," Sally Adams called from the doorway.

"Oh, I must run. I'm having dinner at her house. Bye now. I'll be talking to you." Frances Porter's short, chubby figure dashed through the lingering members of the congregation, calling goodbyes and scattering smiles.

"You know," said Katie Collins as she gathered together the little girls, "she's the best director of Christian education our church ever had."

There is a good deal of evidence in this story that Katie was right. We do not know what happened at the Men's Bible Class the next Sunday, but we can see that everything was set for a profitable experience in Christian education. The plans were carefully made and involved chiefly the use of a new tool. Here was a class that, like so many others, had sunk deeper and deeper into a rut with a narrow and even monotonous type of experience Sunday after Sunday. John Bradford, the teacher, had been at the job so long that he had worn all his patterns smooth. An alert director of Christian education could not fail to see that some new and invigorating religious experience was needed by the men, and that the church needed from them more enthusiasm, more intelligent effort, and more dedication. Frances Porter had

said to the minister that here was a bunch of people too much "at ease in Zion."

The new president, not yet stuck in the groove, was her chance to introduce a change, specifically, to lift the religious horizon of the class by provoking an interest in Christian missions. The instrument chosen was a movie, the purpose of which was not only to present information, but to carry enough novelty to be compelling and yet not enough strangeness to be alienating. The director, herself, remained in the background, suggesting, coaching, and planning. The burden of the situation was carried not by an outsider, but by two men who were known and trusted by the class.

We notice here a deliberate shift in the curriculum material used by a group in order to accomplish a specific purpose. In order for the shift to be effective, the situation in which the material is to function must be carefully pre-arranged so as to elicit a favorable and constructive response from the group. Our story concerns the planning of but one occasion that at best will be only a first step. Many experiences must follow for these men to broaden and deepen their concept of religion and the work of the church. Toward this end the curriculum will be directed—a curriculum that includes the director's purpose and strategy, the planning and leadership exercised by the president and teacher, the moral support of the minister, a variety of materials (not just one movie but other types, and always, especially the Bible), and the participation by the members of the class in purposing, planning, and selecting.

Because in this situation there are a wise supervisor and two interested, cooperative members of the class, we may anticipate that before long the men will be more active in the church school, more willing to assume responsibilities beyond their own group, more wide awake to the church's larger program, and that soon their number will have doubled.

A DEFINITION OF CURRICULUM

The four episodes related above illustrate the curriculum of Christian education. From these concrete examples, we derive some definitions and principles that will help us in thinking about curriculum and its use in the church's educational program.

As we review the four stories we begin to formulate an answer to the question: What is curriculum?

The meaning of the word "curriculum" is hard to describe precisely because it is used in many ways, on the basis of both broad and narrow concepts. Even so, it is helpful to be familiar

with the different uses in order to understand clearly the relationship of curriculum to Christian education and its function in the educational process.

Let us start, then, with the broad concept of curriculum. In this sense it has been defined as experience under guidance toward the fulfillment of the purposes of Christian education. Whereas the total experience of the individual is certainly educative in the sense that he is learning from life at every moment, all of this complex of situations is not thought of as curriculum. In other words, the curriculum is not the entire social situation within which the person acts and with which he is interacting, but rather that part of it which is consciously planned to attain certain objectives, to realize certain purposes of Christian education. This is the implication of the phrases "under guidance" and "toward fulfillment" in the definition above. In these phrases, two characteristics of curriculum immediately come to light—it is planned and it is purposeful. It possesses order and structure, movement and direction. The implication of the word "experience" is important also because it indicates that the curriculum is not something extraneous applied to the learner, but a slice of life in which he is involved spontaneously, creatively, and purposefully.

Even within this concept of curriculum, the word is often used in a much narrower sense—to mean the total resources that are employed within such an "experience under guidance." This usage refers more to the tools of curriculum than to the curriculum itself. Some people think the phrase, "curriculum materials," more accurately denotes this aspect of the concept of curriculum, particularly when reference is to external items such as printed books, quarterlies, pictures, maps, projected films, and the like.[1] In addition there are internal and personal resources involving people: discussion and worship leaders, counselors, teachers, speakers, preachers. Likewise to be considered are community resources, situations, and events.

Within this range of resources the church school curriculum materials produced and distributed by a denomination to its various churches have an important place, and may be considered basic to other resources. In fact, it is these basic materials that often point the way to all others and furnish a kind of blueprint for their use. The church school publications enable the Christian educator in a local church to form a point of view, to establish purposes, to develop an educational program into an

[1] Throughout this Guide the terms "curriculum" and "curriculum materials" are used to make this distinction.

ordered structure, without any one of which any curriculum is futile. In the four instances recounted, we may observe Christian educators at work at those tasks.

Another prime function of these denominational materials is to make clear the relationship of the Bible to the total curriculum. The Bible, to be sure, is a printed book and, as such, is in one sense one part of the curriculum; in another sense, it stands in a class by itself. The Bible is the record of God's revelation of himself to man and, as such, is the pre-eminent source book, indispensable guide, and dependable inspiration of Christian education. The Bible's unique character means that our point of view toward it and our use of it are so important that they cannot be left to chance, but must be set forth in plain and compelling terms by the denominational church school literature.

It has been said several times that the curriculum is a means and not an end, but let us underscore the fact. Curriculum materials take on the qualities of a tool—something to be used in a process or in furthering objectives. The curriculum cannot therefore be thought of as a body of subject matter to be mastered by the pupil. It will, to be sure, provide subject matter to be used by the pupil in his educational experiences, but the purposes of those experiences determine the scope and status of the subject matter involved. In other words, curriculum materials, as in the case of any tool, are essential to the process of Christian education, but are meant to be used, to be manipulated, in the accomplishment of established purposes.

It should be recognized that to achieve Christian ends, appropriate means must be used. Not just *any* curriculum, used in *any old way,* will bring about our purposes. If we use the wrong curriculum, those purposes which had been accepted are defeated and new ends are determined and fulfilled. Just as we must have the right tool, we must have the right (that is, a good) curriculum. The qualities of a good curriculum are discussed in Chapter 2. The creative use of a good curriculum is described in Chapter 3.

GROWTH IN CHRISTIAN FAITH AND CONDUCT

Another aspect of curriculum is revealed by the characters in our stories. We notice at once that the key people, those without whom little would have happened, are respectively Miss Myrtle, Joe, Jack O'Brien, and John Bradford. They are the "workers" in Christian education. They dream and plan, they arrange and stimulate, each in the interest of his group of learners. Without this understanding and effort on their part, all the curriculum resources in the world would utterly fail. For the tool of cur-

riculum is inert and helpless. By itself it does nothing. Only as it is laid hold of by interested and committed people does it become a functioning instrument. In other words, such conditions are necessary for any curriculum materials to contribute to a genuine curriculum in its broad aspect.

Now, let us refer once more to these stories of curriculum at work. An impression we get from each one is that something was expected to happen to the people concerned. The leader in each case showed awareness of the attitudes and skills, the needs and interests of the individuals for whom he was responsible, and he thought of outcomes that would be revealed in the lives of those individuals, affecting their attitudes, fulfilling their needs.

This fact indicates to us that the purpose of the curriculum is to effect change, to foster growth, and to bring about commitment. All of us are familiar with the kind of growth that is the chief mark of the experience of children and youth—that is, the response of the normal personality, body and mind, to the life force. The individual gets bigger and older without our having much to do about it except to satisfy the minimum requirements of food and rest. Such growth is naturally taken into account by Christian education, but it is not the kind of growth with which the curriculum of Christian education is mainly concerned. The best of Christian education is toward Christian growth, or growth in Christian experience—a maturing response of the individual to God's love and care as revealed in Jesus Christ.

The curriculum recognizes that man has not only the capacity for growth in Christian experience, but also the need for such growth. In the hands of the Christian educator, it provides the resources and arranges the best possible conditions whereby individual persons may grow in wisdom, in appreciations, in skills, in purposes, and in actions at the Christian level. To grow in wisdom means not only to master facts, but to develop the ability to read what the facts signify, to draw conclusions in moral and religious terms from available evidence. To grow in appreciations means to be increasingly sensitive to God's will and purpose for man and to his order and design for society. To grow in skills means to become more expert in translating Christian insights and understandings into the day's practical affairs. To grow in purposes means to commit oneself ever more resolutely to the cause of Christ and to ally oneself ever more consistently with those courses of action that take their inspiration and program from his spirit and teachings. The result of growth in these areas is a maturing Christian faith, held by staunch, enlightened, and

dedicated Christians. Such faith also involves growth in Christian conduct and action.

In seeking to foster cumulative Christian growth, the curriculum roots in and proceeds from the Christian belief about the nature of man, the character of God, and the content of the Christian gospel. The theology of the Protestant churches is the theology for their curriculum of Christian education. Statements of that theology vary, but all of them are interpretations of the gospel which was in Jesus Christ and of the experience of those who have accepted Jesus Christ as Lord and Savior.

For Christians today, these beliefs take into account the insights gained by the disciplines of science. Psychology, for example, provides for the Christian a deeper understanding of God's working within the lives of his creatures, and is an aid in creating conditions which are conducive to Christian education.

Some of the basic tenets of Christian theology have been summarized in *Christian Education Today*[2] as follows:

> "Christian faith affirms that the ground and source of all existence is God. His ways are discerned in nature, and conscience bears him witness. His word was proclaimed by the Hebrew prophets; and in Jesus Christ he was made manifest in human life. His power is almighty; his rule is just; his nature is love. To man he is Creator, Sustainer, Sovereign, and Father. Man is not only the creature and the subject; he is the child of God. Man attains his true stature only as the Spirit of God dwells in him and empowers him to rise above the surge of impulse and the self-will of sin to a life controlled by reason and goodwill, in obedience to the laws of God's own nature. Man is not in himself divine; and God is no mere projection of human desires. It is God who has made us; he is more than a name for our ideals. Paul's word is profoundly true: 'By grace you have been saved through faith; and this is not your own doing, it is the gift of God.' [3]
>
> "Christian faith inspires the Christian way of life. Its central principle is love of God and love of fellow men. It seeks to bring into fellowship all mankind, for all—of whatever race or nation—are children of the One God.
>
> "Christian faith is not changeless or static. It is not assent

[2] *Christian Education Today*, A Statement of Basic Philosophy, pages 9-10, published by the International Council of Religious Education, 1940. For a more detailed statement, see *The Study of Christian Education*, Book II on "Theological and Educational Foundations," published by the International Council of Religious Education, 1947. Both documents are available from the Division of Christian Education, National Council of Churches.

[3] This quotation is from the Revised Standard Version of the Bible and is substituted for the reference as it appears in *Christian Education Today*.

to a fixed set of formulas; it is not trust in a code of laws. It is life with God, in response to his redeeming love as revealed in Jesus Christ, his Son, and in the power of the Holy Spirit. Christian faith has found changing expression, throughout the centuries, in varying forms of Christian fellowship and in statements of creed and doctrine which reflect the problems and language of the successive centuries. Christian faith welcomes new truth and rejoices in the discoveries and achievements of the human mind in various fields of science and invention, literature, and the arts."

It should be clear, therefore, that the curriculum of Christian education does not assume that it is "saving" man or that man "saves" himself, nor that the process of Christian education will make people Christian. It recognizes that those are God's functions. But it does see God in the "process" working as a dynamic loving Spirit, and it does assume that man may take direct initiative for his growth in faith.

The Christian believes that the gospel—that is, the life, message, and work of Jesus Christ—is addressed to man's total experience, not just to a part of his experience called "religious" or "spiritual." Therefore the curriculum of Christian education takes within its purview the individual's total self and the whole range of his relationships. The curriculum assumes also that this means not only growth in persons as individuals, but also change in the institutions of society. Not only men, but their organized activities, must be redeemed.

These affirmations of Christian belief constitute in all-too-brief and constricted form some of the theological foundations of the curriculum. For, it may be emphasized, the curriculum of Christian education is vitally related to Christian theology. Theology is not only a subject of study in curriculum materials; it is also a source from which are derived the principles governing curriculum philosophy and policy.

Chapter 2 *Principles of Good Curriculum*

Every church school has a curriculum of some sort and makes some use of curriculum materials. The church which takes seriously its task of Christian education will want to make sure that its curriculum is sound and effective and that the materials used are consistent with the educational principles and policies which the church has adopted. Accordingly, the responsible workers in the church school need to have clearly in mind the principles of good curriculum by which to judge their plans and materials. This chapter sets forth those principles that may be regarded as a sort of yardstick. In general then, a good curriculum of Christian education will be characterized by the following qualities.

CHRISTIAN IN AIM AND CONTENT

It will be apparent at once that the central purpose of a good curriculum is the development of Christian persons—not just good people or better people, but transformed and redeemed people completely committed to the will of God as revealed in Jesus Christ, and participating effectively in the work of his church. This implies several important ways in which the curriculum of Christian education may be distinguished from the curriculum of general education.

Cultivates Response to the Gospel

In order that this central purpose may be fulfilled, the organizing principle of the curriculum is found in the changing needs and experiences of the individual. These experiences include the individual's relation to God as revealed in Jesus Christ; his relation to his fellow men and human society; his place in the work of the world; his membership in the Christian fellowship, the church; his part in the continuous process of history viewed as the carrier of the divine purpose and revealer of the workings of the moral law; his relation to the universe in all its wonder and complexity. The Christian gospel confronts the individual in all these vital relationships and makes possible his response in a life of faith, hope, and love.[1]

To encourage that response in the concrete areas of life just indicated is the general purpose of the curriculum of Christian

[1] Adapted from *The Study of Christian Education*, Book IV, "The Curriculum of Christian Education," p. 15. (See Bibliography.)

education. Specific aims that contribute to this general and ultimate goal in the various areas of life are put forth by Christian education. These specific aims are understood in terms of progression from age group to age group. Whereas the overarching purpose of the curriculum as stated above is always the same and applies to all persons of whatever age, the specific and immediate goals must be consistent with the level of individual maturity.[2]

Is Basically Related to the Bible

A good curriculum of Christian education uses the Bible as the primary source of truth, about God, about man, and about the world. From the Scriptures the curriculum takes its orientation and derives its unique message. Accordingly, the curriculum deals with the Bible in several important ways:

1. In the curriculum the learner is guided to understand and use the Bible as the record of God's revelation of himself and of his great redemptive purpose for man and for society. It makes clear that the life of the church can only be directed toward God's purpose as it listens to the voice of God through the Scriptures.

2. In the curriculum the learner studies about the origin and development of the Bible in ways that lead to understanding and appreciation of it.

3. In the curriculum it is made plain to the learner that the Bible reveals the highest ethical values by which man may live and order his society. Through studies in specific areas of experience (home, school, business, industry, politics, social relations) the curriculum explores the moral standards set forth in the Bible and applies them to the practical affairs of everyday life. In such studies the Bible cannot be dealt with verse by verse or in separate brief passages. The whole trend of biblical teaching in a given area must be understood. In the lesson treatment, the trend will be illustrated by sections of Scripture here and there, but the main development will explore a modern condition in the light of the total principle revealed in the Bible.

This function of the Bible is especially to be seen in the curriculum for youth and adults and is suggested by such titles as "Making Our Community More Christian," "A Free Church in a Free World," "The Christian View of Human Rights," "How Can I Know What Is Right?" and "Prejudice vs. Goodwill."

[2] A statement of progressive goals for children, youth, and adults is not a part of this Guide. Statements of this kind may be obtained from the educational headquarters of most denominations (see pages 170-173 for addresses). Information may also be secured from the Division of Christian Education of the National Council of Churches (see Bibliography, page 146).

For children, briefer and more selective portions of the Bible are used to indicate those ethical principles that should guide child behavior. These portions form the central content for such subjects as "Children Helping in God's World," "We Work and Play in Christian Ways," "Learning and Growing in God's World," "God's Plan for Families," and "Living as Christian Neighbors."

4. In the curriculum the learner is guided in Bible study that underlines the relevance of the Bible for his day-to-day experiences. For very young children, experiences regarding the Bible are foundational in nature, rather than a matter of direct teaching. Gradually more direct and intensive Bible study is possible. For example, children study the great stories of the Old and New Testaments; intermediates study the illuminating sections of narrative or history; young people study the Sermon on the Mount; adults study the theology of Paul in the Book of Romans.

Such study brings insight on present-day problems and perplexities and charts a direction for thought and action. It shows that the Bible often may not provide a specific answer for a specific modern issue, but that the Bible does provide the abiding principles and the eternal message to guide man in his search for specific answers.

5. In the curriculum the learner is helped in using the Bible as a treasury for personal and group worship. In many learning experiences contemplated by the curriculum, the Bible makes its chief contribution through worship. A young adult forum may have been far away from the Bible as such, though probably very close to its message, but will conclude with a period of group worship in which a passage of Scripture will speak to each individual of the will of God in the area of content being considered during the forum. Likewise when children are learning of the essential friendliness of God's world and of his care, a single Bible verse may be meaningful, considered in a mood of worship: "The earth is full of the lovingkindness of the Lord."

6. In the curriculum the learner is helped with the mechanics of using the Bible, that is, in becoming familiar with the way it is put together, the purpose of its various books, and their relation to one another.

Considers the Total Christian Heritage

A good curriculum will make wide use of the total Christian heritage of history and doctrine. An understanding of the history and development of the church through the centuries is essential to the Christian learner. Through the curriculum he becomes acquainted with the biographies of the great personalities of

church history. He discovers more about the church's symbolism, music, art, architecture, sacraments, and worship. Something of the transformations the church has achieved in individual and social life will also be revealed to the learner through the curriculum.

The development of the modern ecumenical movement cannot be ignored in an adequate curriculum. Involved here is a sympathetic treatment of the various church communions that make up the Christian community, as well as an appreciation of the Church Universal which is beyond and greater than any single denomination or fellowship.

The missionary outreach and imperative that has motivated the church through the centuries will also find a large place in the curriculum. Closely related to this concern will be a significant evangelistic emphasis that will confront each individual with the gospel in terms so dynamic and unmistakable as to call for a forthright decision, or a deepening commitment, which results in fuller participation in the Christian enterprise.

As in other aspects of the curriculum, this content will unfold gradually, in accordance with the capacities of the learner.

Involves the Program of the Church

One of the distinguishing features of the curriculum of Christian education is that it seeks to guide the learner into a meaningful relationship to the church and participation in its program. From the time the child is first brought to the church as infant, toddler, or nursery pupil, to the later years of mature responsibility, the curriculum will make possible progressive experiences in friendship, worship, study, and service within the local church. It will also lead to the expanding of the learner's horizons and activities beyond the local church to the total program of his denomination or communion, to the work of the ecumenical church, to the cooperative plans and action of churches of the community or a larger area, and to the vast enterprise of the world church.

Provision will be made also for those persons who have not been related to the church from early childhood, but who sometime later become a part of the fellowship, so that these persons and all others may find their places and make their contributions in the fellowship and program of the church.

Gives Insight into the Permanent and the Changing

To be Christian the curriculum must lead the learner into an experience of absolute trust in the goodness and dependability

of God. A generation that lives in an atmosphere of rapid and continual change, as well as in conditions of crisis, must be made aware of the presence of God in the universe as the Unchanging Permanent. The curriculum will guide individuals into such a vital fellowship with God, that a sense of anchorage will dominate their lives even when the foundations of society are being shaken.

The curriculum will present the truth that God is the only Absolute, but it will make clear that man's knowledge of God is necessarily relative to human limitations. It will recognize that God's revelation is divinely given but always humanly received.

DIRECTED TO THE NEEDS OF GROWING PERSONS

If the organizing principle of the curriculum is the individual learner in all his divine-human relationships, the content of the curriculum must be directed to the needs emerging in those relationships. Individuals in those relationships are growing persons, and their specific needs are different from age to age, although their general needs as human beings remain the same. The curriculum must take into account the divine laws of growth and shape itself to the divine process of development.

The gospel is mediated to the learner according to his individual capacity and his level of development. There is not a different gospel for the six-year-old person and the thirty-six-year-old person, but there is a different way of communicating the gospel, and there are different experiences to which the gospel speaks. The curriculum will also make sure that its interpretation of the Christian faith is related to the problems of the day in which the learners live.

Accordingly, the good curriculum ministers to such needs as the following.

Sense of Security

It can readily be seen that all the factors which make for security deep within the person are vitally important for the curriculum of Christian education. For example, the good curriculum recognizes that the feeling of security depends to a large extent on the ways in which the need for affection is fulfilled, and the need for affection is a basic need of all growing persons. As the child grows, the adequate receiving of love is essential to the fullest development of his capacity to give love.

It is of the deepest significance for the person to be secure in the receiving and in the giving of love, and so to be secure in the relating of himself to his world. This growing security, then, which in a later paragraph is referred to as resting in a Christ-

like relation to God, should, in wholesome Christian nurture, have its source in experiences of human love—the love of parents or guardians, teachers, and friends—through which the divine love is communicated to the child. Increasingly these insights are reflected in the curriculum resources prepared for teachers, for parents, and for cooperative action on behalf of the young.

The curriculum of Christian education should undergird the sense of security throughout life. There is always a need for comforting assurance, even in the midst of the most prosperous and peaceful times, but especially in times of war, tragedy, and trouble. In days of fear, uncertainty, and confusion throughout the world, the need for some sure ground of hope and promise is acute. The person needs to feel secure in the universe itself, knowing that its laws are dependable, that its Creator is God.

Also, there is need among all individuals of whatever time for an abiding sense of spiritual and religious security that makes possible a stable Christian faith and an effective Christian life even in the midst of an unstable or pagan society. It is obvious that this "sense of security" is not merely a matter of inner peace and comfort, for out of it proceed a more confident outreach toward others and a courageous adventuring in Christian living. The curriculum must make plain and persuasive that Christlike relation to God upon which such true inner security ultimately rests.

Sense of Belonging

"Man was not meant to live alone." He must feel he belongs, that he counts for something in the community of his fellows. He needs to feel that he is a person of worth, accepted not just for what he does, but for what he is.

The need to feel a sense of belonging extends throughout life, from earliest infancy to old age. The curriculum must minister to that need largely by an interpretation of and emphasis upon the church as the Christian community, the beloved fellowship. The good curriculum leads individuals to find membership in the church which in itself will help provide comfort and security, moral guidance, a sense of belonging, a democratic fellowship, a worth-while cause, and the basic Christian truths.

Moreover, within this fellowship, the various classes and departments of the church school are smaller groups in which the members may experience a deep sense of belonging. Each individual is accepted, is recognized as having a contribution to make, is missed when he is away, and shares with others in experiences of joy or misfortune as these may come to one member

or to the group as a whole. The principles of group work and group therapy operate in classes, committees, or fellowships such as these in the church school. The curriculum, emphasizing the values of shared interests and activities, should continuously provide situations in which each person may grow in Christian love through experiences in which he feels that he, too, belongs and is loved.

Clear Moral Guidance

The curriculum of Christian education carries a large responsibility in the wholesome development of conscience within individuals and groups. The good curriculum does not overburden the child or adolescent with requirements beyond his abilities, nor does it seek to foster morality through feelings of fear and guilt. It does, however, provide guidance at every stage of life, recognizing that whereas it is no kindness to a child or youth to bind his spirit with unreasonable rules, neither is it a kindness to leave him without guidance in the development of his own inner controls. The good curriculum will not function in a repressive way, but rather will enable wholesome expression of, and provide suitable constructive channels for the strong, spontaneous drives of the person.

The demands of modern living threaten to break down the moral fibers of life. Indeed, there is much evidence that the moral life of our generation is a sea of laxity and indifference. The curriculum must hold forth the eternal verities of God's moral law, and help persons make concrete ethical decisions in keeping with that law. Such decisions are called for throughout life in terms of both the individual and society. The curriculum must therefore relate itself to the practical issues in the experience of persons.

Many of these issues arise out of the various caste systems of modern society; racial, national, economic, and class. The message of the Christian gospel must be brought to bear upon these factors that divide the children of God from one another and breed hostility and conflict.

Christian Motivation

The curriculum will bear constant testimony to the truth of the Christian axiom that man finds himself by losing himself in some great cause that claims his highest loyalty. For the Christian that cause is Christ to whom he is totally committed. The direction of a person's whole life and the values he cherishes most are determined by this basic commitment.

The experience of commitment is part of Christian discipleship for children, youth, and adults, but the expression of it varies at the different stages of spiritual development.

Knowledge of Christian Doctrines

One of the causes of the widespread moral confusion and wavering faith of the present day is illiteracy in religion. Even good people and loyal churchmen often literally do not know what it means to be a Christian. They have not been grounded in Christian doctrine on which rests a strong, stable faith, high ethical insight, and motivation for dealing with the practical issues of life.

That which a person believes is of deep significance in revealing how he truly feels and in determining how he will act. Those persons who are unsure of or unacquainted with Christian teaching cannot be or behave as true Christians. In the concrete day-to-day decisions in the family, in the school, in politics, in the trade union, and in business, it makes a difference what one believes, for example, about the nature of man, the character of God, and the function of the church.

Therefore a good curriculum will educate in Christian doctrine in appropriate ways at each age level, so that the learner makes a functional and vital connection between such doctrine and his firsthand experience.

Experience in Christian Action

Every person as he grows needs to feel not only that he is loved and worth while as an individual, but also that other people are important, so that he becomes interested in them and concerned with their welfare. He needs not only to grow in knowledge of Christian doctrines and moral insights, but to put actively into practice the teachings of Jesus and the moral imperatives of the Christian faith. Inner growth and stability provide the personal basis for a vital reaching out to work with other people, to shoulder responsibilities, and to act with integrity in the face of baffling personal and social problems.

The small child may be helped wholesomely, without premature pressures, to act in ways which for him may be considered Christian. This provides the needed experience for the next stage of Christian action. This process continues until, in adult life, Christian action reaches out to the most complex racial, economic, national, and international problems. To have new experience and venture forth in such action not only contributes to society; it also is a need of every person.

TAKES INTO ACCOUNT THE LAWS OF GROWTH

The Christian faith recognizes that man, through the aid of the Holy Spirit, is capable of responding to the gospel and of learning to direct in wholesome ways his natural impulses. He also has a part with God in redeeming a pagan and stultifying environment. In other words, it is an article of faith that man is educable in the Christian sense. The Christian faith accordingly sees man as a learner, as an individual acting within his environment and capable of achieving more mature qualities of Christian discipleship. As was set forth in Chapter 1, this achievement is what is meant by growth in Christian faith. While such growth may be described in terms of the divine laws of learning, it cannot be thought of as inevitable. Also, it is not consistent with Christian insight to regard this growth as a human process amenable wholly to man's finite skills. Only God can make people Christian in any ultimate sense. But just as surely as the realm of science belongs to God's world, human beings can use scientific principles in setting up situations and providing resources that encourage the individual's response to God's revelation and growth in Christian faith. That is what is meant when it is said that a good curriculum of Christian education takes into account the laws of growth.

Interrelatedness with Others and with the World

Learning takes place as the individual is engaged in the everyday flow of his experience. Some of this learning is deliberate and conscious, but much of it—probably more and more as the person develops—is unconscious. In other words, people are always learning. One task of the curriculum is to raise more of this learning to the conscious level and to appraise it in the light of Christian values.

Another and equally important task of the curriculum is to insert into this flow certain planned experiences deliberately designed to achieve learning in line with Christian purposes. For example, in many communities people have little opportunity to rub elbows with other people outside their national, racial, or class group, and so to deal with situations calling for intergroup understanding and the practice of active Christian goodwill. Accordingly, the curriculum of Christian education would provide such practical experience and give guidance through curriculum materials in handling such situations.

This example furnishes the key to what is meant by an "activity program." This "activity" concept does not mean to exalt mere busyness nor to emphasize overt action necessarily, but to under-

line the fact that until an attitude, a concept, or a purpose has functioned in the individual's firsthand experience, it is not fully learned. It should be said, of course, that the curriculum makes equal, if not more, use of those aspects of the individual's experience not planned within the process of Christian education. Such use is in terms of interpretation and evaluation.

The flow of experience reveals that normal people do not live in isolation but carry on throughout their lives in various groups: the family, the school, the neighborhood, the club, the church, the office, the trade association, the lodge. Indeed, the groups of which an individual is a part are very influential in molding his values, motives, and habits. It is not surprising then that people learn most rapidly and effectively in association with other people. Accordingly, a good curriculum will provide, within the framework of the church, for group life and therefore group learning, and will help each person understand and evaluate other groups of which he is a part. For instance, the curriculum will stimulate a rich experience on the part of the youth fellowship and at the same time guide the young people in making the group life in other areas, such as school and club, more Christian.

General Growth Patterns and Variations

The good curriculum will develop materials and plan experiences that are aimed at the different stages of maturity. Adult ideas and experiences will not be forced on children and youth. Although a child is capable of having a genuine experience of God, he does so on the child level and not on the adult level. When one is a child he thinks about God with a child's mind. That does not mean that he must unlearn anything in later years, but that he forms a broader perspective and a more profound insight. A good curriculum will therefore recognize that learning must have meaning for the learner and be related to his interests, needs, and capacities.

While broad patterns of growth which are followed by most individuals may be distinguished for children and youth, due allowance must be made for variation. Individuals differ markedly in their development, and no single description will fit everybody. The curriculum must be flexible enough to meet individual differences in need, interest, and capacity even within a single age group.

Uneven Nature of Growth

The achievement of maturity is in no sense a mechanical process. It does not work like an elevator from one level to another just higher. Individuals grow and learn—in emotional and

physical development and in faith—at varying speeds and with many setbacks. At times there will be rapid upward progress; at other times, a plateau of learning, or even a period of regression. Just as muscular development is greater when there is some resistance involved in the use of the muscles, so the learning experience is frequently strengthened by the presence of tension and crisis in the situation. Thus the curriculum will make room for the experience of conversion in the sudden, almost explosive sense, as well as for the quieter, more gradual experience.

Learning in Terms of Past Experiences

An individual comes to each experience of Christian education —a session of the vacation church school for juniors studying what it means to be a church member, or a young adult forum on the Christian view of race relations, or a senior youth council planning for a week-end retreat—not as a clean slate ready for new chalk marks; he comes rather as a living person in whom the past, the present, and even the future, seen as obligations, dreams, or commitments, interact in ways to influence his thinking and feeling. Each learner is his past—for better or for worse—and while he may overcome its negative influences or make the most of its positive ones, he can never be separated from what has gone before.

Every individual is also part of the past of the human race. He brings to every learning situation the accumulation of history as it has been deposited by the culture in his thought forms, his habits, his emotional tone and responses. If this were not so, every individual would be obliged to begin at the beginning, learning everything by firsthand trial and error.

While history cannot be regarded as carrying man onward and upward in a steady stream, it has taught man much from which every succeeding generation benefits. Each grade school pupil needs only to *memorize* the multiplication table and test it by firsthand practice. He does not have to think it up originally. The same is true of every Christian in regard to God's moral law. People have been acknowledging God's moral law, explaining it, testing it, and living by it at least since Old Testament times in our Judeo-Christian history. The twentieth century learner benefits greatly by this past experience of people with God's law, although he must confirm its cogency for himself through firsthand experience.

A good curriculum of Christian education takes due account of past learnings by exposing people to the best in Christian history and by viewing each individual as involved in, but not

necessarily bound by, a complex of past learnings. Indeed it often takes advantage of such learnings; for example, many skills acquired in general education (reading, public speaking, poster-making, to name but a few) can be put to good use in Christian education.

Learning Many Things at Once

The human personality is so complex and lives each moment on so many levels and in such a web of relationships that learning can never be reduced to a simple one-thing-at-a-time process. At every point of his experience the individual is learning with his total self—mind, emotions, will—and is learning many different things, some short and others long-term, some things consciously and other things unconsciously. Take Jack O'Brien's group of young people described in the first chapter. What were they learning at that afternoon's program planning session? It makes quite a list: (1) some facts about denominations other than their own, organized into workable programs; (2) that an upstanding young man in the community is sufficiently interested in them and the church to put time and energy into their program; (3) that they are expected by the adults to take responsibility for their program, and that doing so has definite satisfactions; (4) that the pastor is their friend and helper; (5) that a program planning committee is stimulating and even fun; (6) a sense of Christian comity. If we had more facts about this group our list would be longer and it would include the negative learnings that are inevitably a part of every situation. But even this list indicates various types of learnings, all of which engage the young people on one occasion. A brief analysis will reveal which of this number are probably conscious, which are unconscious, which ones are but steps toward a long-term goal, which involve factual content, and which involve attitudes.

While people learn many things at once, paradoxically they learn almost nothing all at once. Even in a crisis when learning is often advanced rapidly, there has been some kind of build-up or preparation. Frequently what happens in a crisis is that unconscious learnings are brought into consciousness for the first time. The person then has sudden and what to him are totally unexpected insights.

Importance of Motivation

Let us recall the vacation church school episode in the first chapter for one more factor in learning. Whereas parents may bring their boys and girls to Sunday church school or the vacation school as a matter of family habit or on an occasional basis,

unless the boys and girls want to be there and want to be a part of what happens there, they will not learn what the program has been arranged to teach. For learning to take place, the learner must be involved in the experience in a responsible and satisfying way. This does not mean he must "like" or be happy about everything that goes on.

It is an axiom of educational psychology that the stronger the motivation, the more rapid and effective the learning. This is the reason the children in the vacation school were helped to have a part in the decisions—especially the purposes—and also in the planning, as well as the overt activities of each session. The amount of satisfaction gained and the kind and quality of learning achieved through the activities depend upon the extent to which the child has shared in the purposes and plans for the activity (in this case, the community visit). The more involved people become in an experience in this way, the more they learn. That principle indicates that in the reverse procedure, when leaders do the purposing and planning, expecting the group to carry out the plans, the group learns very little, if anything. It is perhaps not too much to say that motivation is the strongest element in learning.

WORKS IN AND THROUGH HOME EXPERIENCES

A good curriculum will provide guidance for the use of home experiences in the program of Christian education. It will recognize that the home is the "first teacher of religion" and that in the home Christian nurture can be accomplished most effectively. It will face the fact that the home is greatly imperiled by many aspects and practices of modern life and will do its utmost to redeem the home for the purposes of Christian education. It will accept the responsibility for guiding homemakers in their task of providing for the Christian development of every member of the family.

A more extended discussion of the actual planning of the curriculum in relation to the family will be found in Chapter 4 of this Guide.

PROVIDES GUIDANCE FOR COMMUNITY OUTREACH

The good curriculum recognizes the great impact of the community upon the individual. It therefore attempts to provide guidance in understanding the community's modifications of the effectiveness of Christian education in the lives of growing persons. It will guide the learner to meet more effectively the challenge of the community to his Christian ideals.

Interprets Facts of Present-Day Society

Persons growing in Christian living need to know the total picture of the world in which they must live as Christians. They must have pointed out to them the bad spots as well as the good spots. They must be led to see that, unless the community is lifted up to higher levels, it will constantly threaten to bring the Christian community down to its own lower levels of thought and action. Facts about the status of *all* children in the nation, facts about the actual economic needs and conditions of *all* groups, facts about minority groups and their needs, facts about the causes of war and the prospects of peace—these are a few of the many aspects of the social situation which the curriculum will bring to the attention of the persons it serves.

Defines Christian Goals for Society

The curriculum will see the Christian goals for society as rooted in the eternal will of God. Then the actual facts that have been brought to light will be judged by the demands of this Christian ideal. Certain very practical questions will be raised in the process. How much power should labor unions or industrial management exercise in a Christian society? Should wage scales be established solely on the basis of production or should a minimum rate for basic need be considered? Should minority groups be segregated but with equal opportunity granted them, or should there be a closer approximation to complete social mutuality? Other equally practical problems will be raised by an adequately Christian curriculum.

Presents Practical Ways to Face Community Problems

A good curriculum will point out practical ways in which individuals can actually take hold of community problems and work toward the Christian goal. It will not only provide opportunity for talking about creating a more Christian community, but it will also provide guidance for definite action. It will offer specific suggestions for study, worship, and action on the racial problems, on the economic problems, on the moral problems of the local community, and on the international problems of the world community.

The curriculum will also recognize the various organizations and elements of the community which give support and encouragement to the realization of the Christian purposes it works toward. Schools, fraternal organizations, civic clubs, welfare agencies, social action groups, interchurch groups, and other organizations which minister to the needs of persons will be pointed

out. Guidance will be given to help persons utilize these groups and work through them more effectively. The curriculum will motivate growing persons to a larger participation in those activities that lead to community improvement and redemption.

MAKES USE OF CULTURAL HERITAGE

A good curriculum will make large use of the cultural heritage of mankind in addition to the religious heritage. Such use as is made of this field will be with a functional purpose in mind. For example, a study of modern art would not be made for its own sake, but rather to discover what contributions, if any, it could make to religious art forms and architecture as aids in developing Christian faith.

The whole field of literature and poetry contains valuable material which may be used to advantage by the curriculum for the purpose of illustrating the great Christian truths. So-called secular literature, especially when it is great literature, is full of spiritual values. Great fiction abounds in illustrations of the working out of the moral and spiritual laws of God. Biography and autobiography, not only of the great heroes of the church but also of the great and near-great of everyday life, is a fertile field to be cultivated helpfully by the curriculum.

The history of the nations provides much material to highlight the conviction that God's hand is to be seen in the movements of the peoples of the earth. Historians, such as William E. H. Lecky and Arnold J. Toynbee, point out that the fall of nations is most frequently due to moral and spiritual weakness rather than to physical weakness.

The fine arts, such as music, painting, and sculpture, when effectively employed by the curriculum, will also add to the stature of growing persons.

POSSESSES COMPREHENSIVENESS, BALANCE, AND SEQUENCE

A good curriculum possesses the qualities of comprehensiveness, balance, and sequence. It is not a haphazard accumulation of materials nor a partial approach to experiences which have no beginning and come out at no end. Any good curriculum has form and structure. That is, it possesses an inner consistency by which each part is vitally and integrally related to the other parts so that the whole has meaning and direction. Balance, sequence, and comprehensiveness are three measuring rods for testing these aspects of a good curriculum. Any curriculum offered through the church should be studied carefully to see that it does have

these three important qualities. What is involved in searching for these items in the curriculum?

Comprehensiveness

In determining whether the curriculum has comprehensiveness, the following factors will be taken into consideration:

1. The curriculum should give adequate attention to every aspect of Christian teaching which should be considered by each age group. For example, here is a first-year primary class. The teacher is very much interested in opening up to the pupils the wonders of nature and how they speak of God. She is very good at teaching this particular type of lesson. Left to her desires she might spend the entire year in this one area. In so doing she would leave practically untouched the other important aspects of Christian teaching that are usually covered in an adequate curriculum for this age, such as, a beginning awareness and enjoyment of belonging in the fellowship of the church, and how children can grow as helpers.
2. The curriculum should cover the areas of experience basic and common to each age group. Since individuals must live as Christians in several areas of life at once, the experiences of home, community, school, vocation, recreation, and many others must be presented in the curriculum. Naturally, the matter of being Christian in the way one earns a living would not apply equally to a man forty-eight, a youth sixteen, and a child three years of age. But where experiences are common to a given age group, the curriculum must give adequate consideration to them.
3. The curriculum will give attention to the objectives of Christian education for each age group. Christian educators are giving much time and thought to defining these goals for the different ages.[3]
4. The curriculum will include all the areas of Bible knowledge which have particular significance and teaching value for each age group. It should be obvious that the Book of Psalms will have a widely different value for a woman of eighty years and a boy of eight. It is also clear that a seven-year-old will benefit more from the stories about Jesus than from the eighth chapter of Romans. A well rounded curriculum of Christian education is anchored in the Bible at every point. The widest range of content must be comprehended in order that the biblical insights and resources shall have

[3] See footnote, p. 31.

a chance to inform and guide Christian people in their total experience.

The organizing principle of the curriculum of Christian education, stated on page 30 of this Guide, suggests broad areas of experience and content essential to good curriculum.

Emphases or courses within the areas will vary in length, both in relation to age group and content. Some studies may extend throughout the entire quarter; others will have only four or five sessions. Some of these emphases may at times appear as concomitant learnings or as minor sections of larger courses. For example, missions can be taught directly as a distinct subject, or it can be taught indirectly through a course in some other area.

The list which follows indicates more specifically some areas of content which a good curriculum will include. It should be clearly understood that these elements do not carry equal weight in any total curriculum or in any specific phase of the curriculum. Moreover, in any adequate curriculum, all of these concerns will be woven together in an integrated whole. This list serves only to illustrate how many and varied are the areas within the purview of the curriculum of Christian education.

a. The Bible
   (1) Origin and nature of the Bible
   (2) Old Testament
   (3) New Testament
   (4) Methods of study, devotional use, and how to teach the Bible

b. Faith or Beliefs—regarding:
   (1) God
   (2) Jesus Christ
   (3) Nature of man
   (4) Meaning of the church
   (5) Bible as source book of faith
   (6) Christianity and competing world philosophies
   (7) Christian interpretation of the universe

c. Personal Experiences in Christian Living—such as:
   (1) Worship—personal and corporate
   (2) Health—mental and physical
   (3) Stewardship
   (4) Personal evangelism
   (5) Leisure time and recreation
   (6) Vocation—Christian approach and preparation, also challenge to church vocations
   (7) Friendship
   (8) Educational and cultural development

d. Christian Family
   (1) Christian interpretation of sex
   (2) Preparation for marriage
   (3) Establishing Christian homes
   (4) Parenthood
   (5) Christian relationships in the home
   (6) Families in relation to the community

e. Church Life and Outreach
   (1) Church history
   (2) Nature and program of the church
   (3) Church membership
   (4) Service in and through the church
   (5) Missionary outreach

f. Social Problems
   (1) Amusements
   (2) Liquor and other narcotics, gambling, delinquency, and crime
   (3) Race, group, and interfaith relations
   (4) Christian principles in relation to community life, the economic order, policies of business and labor, government, education, citizenship, and world order

g. World Relations
   (1) Opportunities
   (2) World missions
   (3) World citizenship
   (4) Ecumenical movement

h. Service and Christian Leadership
   (1) Opportunities
   (2) Measures of preparation
   (3) Principles and objectives
   (4) Skills and methods

Balance

A good curriculum not only includes every area of experience important to each age group and all aspects of the Christian gospel pertinent in these areas, but it also carefully determines how much time should be given to each element. The following principles will enter into the decisions made:

1. The number of sessions assigned to each element and emphasis will reflect the importance of each judged in the light of other elements. For example, a larger number of sessions will be devoted to the life and teachings of Jesus than to the study of recreation.
2. The importance of each element will be judged in the light

of its most effective contribution to the development of Christian personality, and in the light of its importance in the Christian faith. Thus in a total curriculum spread from nursery through adult classes, a study of the letters of Paul will find greater prominence than a study of the Book of Proverbs.

3. The time assigned to any given emphasis will be consistent with the material available to support and enrich that area of interest.
4. The length of time assigned to any element will be determined by the time needed to initiate and carry through an effective learning experience.

Sequence

A good curriculum will of necessity involve some carefully thought through form of organization. This may be in terms of over-all themes for certain periods of time or in terms of units [4] or courses effectively arranged. A satisfactory curriculum does not consist of a mere collection of units or courses. Fragmentation is avoided and adequacy secured through careful interrelatedness of each part in the achievement of the total plan. Therefore, considerable care will be given to the placing of the various elements in the sequence that will contribute most to the development of Christian faith and character.

1. Some progression must be assumed on the part of the learner and teacher, so it is not necessary to repeat everything at every stage. There will be an apparent progression through the year and through the later years in the planning of content and experience. Although there is no single order of consideration of various elements that can be said to be the best, the placement will be done with some consistency and logical reason. Sometimes the curriculum is planned around a common theme, such as the Life of Christ or the Church, for a quarter or longer. Parts for each age group are then

[4] Where the word "unit" appears in this Guide, it refers to *a varying number of sessions related to each other for the fulfillment of a given purpose.* An organization of the curriculum in terms of units provides purposefulness and relatedness in a way which is not possible when each lesson is considered as complete in itself. Organization by units prevents individual lessons being taught as separate, unrelated entities. A unit provides for the development of experiences in a specific area over a number of sessions. The way in which all the units are woven together and integrated determines the pattern of the curriculum.

It should be noted, however, that terminology differs among denominations in seeking to express this basic aspect of curriculum construction. In certain denominations the word "unit" may not be used, but other significant words such as "subject," "area," "course," or "theme," are employed to describe the curriculum patterns and to indicate the close interrelatedness of the parts. Although these words are not synonymous, they are all important to thoughtful curriculum planning. The reader should acquaint himself, therefore, with the preferred terminology of his denomination.

arranged on different aspects of the theme as these are suitable for the various ages.

2. The timing of emphases will utilize seasonal interests to the best advantage. It probably would not be wise to offer a study of the Pentecost experience at Christmastime. A study on church membership, important at any time, would gain by being placed preceding Easter when the interest of the whole church is especially directed to commitment to Christ.
3. The placement of units or courses will observe the need for variety and freshness of approach. For example, ordinarily it would not seem wise to confine all Bible study in a year's time to the life of Paul. A study of Paul's work in the Book of Acts might well be followed by a course of study on denominational history. Such placement would provide variety of content resources and difference in perspective.
4. Closely related areas of curriculum will be so placed as to make use of the possibilities of cumulative learning. A sharper impact in the area of Christian personal relationships will be achieved either through a series of short units or emphases on recreation, stewardship, and friendship or a longer period of study in which all these aspects are considered.
5. There will be frequent cumulative learnings, providing incentive to commitment and action consistent with the development level of each age group. For example, a unit or course on vocation, followed by an emphasis on stewardship, followed by a study on the Christianizing of the community, might help to provide the motivation for a choice of vocation on the part of a youth in the field of social service and welfare. Or this might be achieved through a longer unit or course in which similar cumulative elements are present within a single over-all theme.

It is apparent from this consideration of the importance of comprehensiveness, balance, and sequence in a good curriculum that there is not enough time in the average church school to do the job adequately. This would mean that the curriculum would probably take into consideration the home, weekday school, vacation school, and other agencies of Christian education in order to provide additional time.

PROVIDES PRACTICAL AND ATTRACTIVE MATERIALS

A good curriculum will provide materials that are practical and attractive, and thereby usable, in order to be of most help to all the various types of persons it serves, both leaders and learners.

Explicit Help in Planning Sessions

A good curriculum will provide for all leaders practical and concrete helps in guiding a planned learning situation. The aim to be accomplished will be stated explicitly and interpreted in terms of the group's common experience. Each session will be previewed in a step-by-step arrangement so as to enhance the leader's feeling of security. It is important that the curriculum materials do all they can to help the leader know what he is doing and why. Such help can be furnished without at the same time stifling the leader's or teacher's initiative and thwarting his individuality.

Specific Guidance on Methods

A task of the curriculum is to encourage the leader and the group to be imaginative and inventive in the selection of educational methods or techniques. It will suggest the when, why, and how of various methods such as group discussion, individual research and reports, field trips, lecture, use of audio-visual resources, dramatics, games, visits, making things, role playing, and buzz sessions. It will recognize continually that, whatever the method, it is a means and not an end in itself, the end being the nurture of Christian faith and character.

Suggestions to Relate to Experience of Group

Each unit or course will include such interpretations of its area of content as will relate that content in significant ways to the experience of the learners. The eight-year-old must know why he is studying "Shepherd Life in Palestine"; the sixteen-year-old must see what difference it makes to him "What Christians Believe About God"; the young adult class must understand why the church is concerned with "Christianity and the Economic Order." When such an interpretation is effectively communicated, the interest of the learner will be aroused and motivation provided for his participation in the learning experience.

Readability and Eye Appeal

Good curriculum materials will have certain features that will help to make them more effective as tools in the educational process. They should compare favorably in attractiveness with those in general and public education.

1. The literary style of the materials for both the student and the teacher will be simple, clear, direct, interesting, and so, easily readable. It will be appropriate to the needs and abilities of the particular age group for which the materials are intended.

2. The books, quarterlies, or other materials will be of such size as to be easily handled by the age groups using them.
3. The layout will be pleasing, interest-stimulating, and planned for the particular age group involved. Color will be used where it serves functionally to increase the attractiveness and heighten the significance of the text.
4. The type will be chosen with regard to the reading ability and eye-adjustment capacity of those using the material. Type will not be set too solidly on the page, but will be set to allow for adequate white space. Heads will be short, pungent, and displayed in suitable type.
5. Pictures and illustrations used in printed materials will be of high artistic and religious quality and will be accurately and carefully reproduced. They will also be chosen to meet the needs of the age group for which the material is planned.
6. The paper used will be of high quality for excellent reproduction of pictures and art work. The materials will be bound attractively and durably, though not necessarily expensively.
7. Audio-visual materials, both projected and nonprojected, where used in the curriculum, will also be of high quality, as to both technical aspects and content. They should be selected carefully with regard to the levels of need and appreciation of the various age groups with which they are to be used.

In summary, it may be said that attractiveness of format makes its own appeal and provides additional incentive for the use of the materials.

Part 2

Using Curriculum

Chapter 3 Dynamic Factors in the Curriculum

The curriculum of Christian education comes to its focus at the point of its actual relationship between teacher and learner. When the teacher "places God in the center and brings the individual learner into the right relationship to God and his fellows, within the perspective of the fundamental Christian truths about all of life," [1] something happens. Before this happens the materials represent an untapped and latent potential and, no matter how carefully they have been conceived, or how systematically they have been prepared, they are only guidance materials.

But as has been so graphically portrayed in Chapter 1, these materials are not like the jack-in-the-box waiting to be sprung for the amazement and edification of the learner. Rather, they are the resources drawn from the Bible and from the experiences of life, ready to come alive through the instrumentality of the teacher, who sets a favorable climate for the learner's personal relationship with God. It is only when this has been accomplished and the teacher has been successful in bringing to pass a real learning experience, that the curriculum materials have fulfilled their purpose.

Charlie Becomes a Follower of Jesus

A group of eleven- and twelve-year-olds, physically large for their age, inclined to be boisterous, given to "acting up," were unhappy in the large junior department which was studying a unit called, "Followers of Jesus." They felt that they did not belong. The rest of the boys and girls were smaller and younger.

Miss Jones, their teacher, displayed no surprise when each one of this group elected drama for their work period. She let them choose what they wanted to dramatize. Ideas were encouraged, with no hint of disapproval. The youngsters studied and discussed the possibilities of the Bible stories in the unit, but they soon discarded those stories and chose one which had been told in a worship service. The story was about a twelve-year-old, Charlie, and how he found out what it meant to join the church.

Miss Jones had tact and patience. In spite of giggles and horse-

[1] Miller, Randolph C., *The Clue to Christian Education.* New York: Charles Scribner's Sons, 1952, p. 8. Used by permission.

play, scenery was created, three acts were developed, and the play itself progressed. It took planning and the cooperation of the whole drama group. Working rules were made—and sometimes forgotten! In reporting each Sunday to the rest of the department, the "gang" forgot about not belonging, especially when the time came to present the play to the rest of the department.

Brief, effective, cast in crude vernacular, the dramatization projected itself largely because of Charlie. And who was Charlie? The most "difficult" boy in the group! Even on the day of the play, his shirt-tail was hanging out, and his speeches came in brief spurts, but he *was* the Charlie of the story. The climax came after the dramatization, when he turned to face a large copy of Tom Curr's "Follow Me" and said simply and earnestly, "I didn't know that's what it meant when we joined the church—to follow you. It's awful hard sometimes." Then his shoulders straightened, his head came up, and his voice rang out, "But if that's what it means, I'll go where you want me to go, I'll do what you want me to do."

When he finished, four girls appeared on the stage and began to sing, "Dare to be brave, dare to be true." Miss Jones, sensing that they were self-conscious and might break down, joined in the song and nodded to the rest of the children to sing, too. Immediately, the girls became serious, the self-conscious grins vanished, and their voices sang out clear and true, "Strive for the right, for the Lord is with you."

As the song ended, Miss Jones voiced a brief prayer of gratitude for the story just dramatized and for the help which God gives "when it's awful hard to follow."

The dynamic factors in this situation were the teacher and the learner. Miss Jones had patience and understanding as she worked with the group. She was not worried about the giggles and boisterousness which revealed the insecurity of these children. She realized that underneath this outward display, the story had touched them. It filled them with longing to live up to a challenge "to be brave and true."

Miss Jones had the wisdom to appropriate an unexpected happening to further a total purpose. She knew how to enter into the experience with the children. She had become increasingly sensitive to many facts of group life that show *where* and in *what ways* different individuals are appropriating meanings from common teaching. She gave opportunities for individual learners to express in their own ways what they had been hearing.

Miss Jones tried to be aware of what the children were revealing about their *inner growth* as they developed the story into a

play. These experiences became her cue for further planning. She studied her unit of study (curriculum materials) for other resources, using what she needed and discarding what she did not need. She never once lost sight of her major purpose—"to help the boys and girls learn what it can mean as a junior to follow Jesus." The curriculum materials became a tool to help the boys and girls have an experience that translated the meaning of the content for their daily lives.

What about the learners in this situation? Charlie, the problem boy, imagined himself into the role of the other Charlie, until on that last day he, quite literally, for a little time *was* "Charlie." Standing before the picture, he spoke and looked earnestly, as though no other person were present. Something was happening within himself.

The girls who sang the song had chosen it from the hymns they had been singing in the department. It had been their idea. They had explained to Miss Jones that they felt "it would be—well, the right ending." It became evident that the story had reached them, too. Without the quiet support of Miss Jones and the group who joined in the song, they would have broken down with self-conscious giggles. With that support, and at that moment, the entire group moved within the story itself.

THE TEACHER-LEARNER RELATIONSHIP

The curriculum materials then, once thought of as *constituting the curriculum,* now are rightly conceived as being *only one of the elements of curriculum.* Other elements are the pupils and teacher and the current experiences of each individual and the group as a whole.

These elements constitute an inseparable combination in the total curriculum. Therefore, an effective learning experience in Christian education depends upon a creative blending of teacher preparation, pupil participation, and appropriate use of resource materials. Materials without the creative personalities of teacher and learner would probably end in sterility. They are made to live through what happens within persons.

The teacher must take into account the laws of growth which were described in Chapter 2. He never forgets such facts as the one that each individual is different in some ways from all other children. Or that each pupil develops according to his own growth pattern. No matter what a child is doing, he is learning. The teacher knows that growth and learning are continuous. But he also knows that Christian learning seldom, if ever, takes place by chance. It is brought about by factors which both precede and

accompany it. It is the function of two elements of curriculum, namely, the teacher and the resource materials, to create and to utilize as effectively as possible these learning situations.

In the story of Charlie, the dynamic factor was what happened in the learning situation, which resulted in changed attitudes. If the play had been prepared (however perfectly) at the insistence of the teacher for a performance, without any desire for participation on the part of the youngsters; if the teacher had ignored the feelings of the individuals in that group; if there had been tension and jealousy over assignments and procedures—something would have been learned. But would it have been Christian learning?

Whether or not an activity is creative depends on what is happening to the learner in the process. The right purpose and guidance are necessary to insure creative learning. When the teacher helps a group undertake an activity suggested in the curriculum materials, such as making a map, a mural, or objects from clay, he does not demand perfection in performance, nor praise the most artistic or accurate result as if the sole purpose were to beautify an exhibit for parents. He is aware of the fact that Johnny has little skill with his hands and may be frustrated by his effort, and that Mary draws only when she is afraid of the teacher's disapproval. He makes sure that the children do not grab and quarrel over their crayons.

The teacher encourages group thinking and free ideas about how the teaching which preceded the activity may be illustrated. Or he uses the activity as a means of helping the pupils discover new facts about Bible teachings. He is never so rushed in getting a mural completed that he fails to discuss Fred's thoughtful question. He helps Mary discover facts for herself which will enrich the conception she is illustrating. In other words, the learning experience is desirable, even though the finished mural may not elicit praise as a work of art. Under the careful guidance of such a teacher, Christian learning will not be defeated. Not what is being created on paper or clay or in notebooks, but what is being created by the process in growing persons—that is the measure of true creative activity.

Bobby Learns Through Activity

Bobby and some of his classmates in the primary department of the church school worked joyously and thoughtfully on a large mural stretched on the table before them. When the mural was hung on the wall, however, Bobby saw that the part for which he was responsible did not look quite right. He had been working

on the sky and the horizon, but some final touch was needed to make it really beautiful.

As the mural hung on the wall before him, Bobby added those lines and colors which were needed. Then he stepped back and looked at the completed mural with feelings of achievement and happiness. With childish simplicity he said, "Now I know how God felt when he finished making things." Could it not be that at this moment, within the depth of his personality, the child had entered into the loving and creative work of God?

The teacher who is a dynamic factor in curriculum constantly asks himself such questions as these about each learner in the group:

Is the child gaining in confidence and security within himself?

Does the child have more of a sense of belonging in the fellowship of the church group?

Is the child finding release from tensions?

Is the child becoming more Christian in his attitudes?

Does the child give evidence of a strengthening faith in God?

Adults Learn, Too

A father made this confession in a parents' class. "One night at supper our oldest son came late to the table in a great hurry. He spilled the pitcher of milk over my plate and clothes. Crying loudly, he started rapidly for the stairs, expecting the worst. Our other boy was down on the floor with a towel hastily mopping up the spilt milk. Mother and our two daughters held their breath expecting the inevitable explosion. I just thought it was time I put this religion to work that we'd been discussing in class. It was time I showed some self-control. So I said, 'That's all right, Frank, we all make mistakes.' "

At this point in the class session, the wife interrupted the story, "You never saw five such surprised people in your life!"

The father added, "I'd been home sick. I'd been reading one of the chapters in the quarterly, thinking over what the leader and the rest of you said in class. That's what did it! I just thought our discussions were meant to be practiced."

Adults can grow, too, when in good group discussion there is constructive participation and interaction of personalities and ideas. These same factors in curriculum can become dynamic in any age group.

Importance of the Teacher

A careful study of the stories in Chapter 1 will point up the variety of ways in which growth was encouraged by the key per-

son—the teacher—who expected something to happen to the members of his class when he carefully set up situations and guided experiences which involved the pupils "spontaneously, creatively, and purposefully" toward the fulfillment of the purposes of Christian education.

Christian education must accept its responsibility for creating learning situations where, through the interpretation of experiences, Christian truth is discovered, and where, because of this knowledge, the individual is committed to God as revealed in Jesus Christ and through the fellowship of the church. This means that the resource materials and the teacher together stimulate the moral and spiritual growth of the learner. The curriculum becomes alive and effective only when it reaches the heart of the learner as well as the head, the will as well as the intellect.

Listening is not necessarily synonymous with learning. Therefore the learner, by active participation and response to the other curriculum factors, must be led *beyond* the specific subject matter and into a definite Christian response. The teacher becomes a creative Christian teacher when he evokes the participation of the learner in the direction of Christian motivation. Whenever the learner grows in Christian resolution and decision, in Christian commitment, and in Christian conduct and action—then Christian teaching comes alive.

The following statements describe every teacher who is a dynamic factor in the curriculum:

1. The teacher is a channel through which the Holy Spirit operates. He becomes an instrument in the hands of the living God and strives toward maturity in mind and spirit. He knows that he is not alone, that he needs to pray and have God's guidance in his teaching task.

2. The teacher teaches through character and example. It is only as he succeeds in interpreting the fresh day-by-day experiences of the love of God in Jesus Christ in his life that his message carries the essential authenticity.

3. The teacher has a warm, happy personality. He creates a friendly atmosphere where teacher and learner can together solve problems and seek new knowledge.

4. The teacher is alert to the experiences and needs of the group. He keeps studying the needs of the individual learners and their environment, and maintains close fellowship with the learner's home.

5. The teacher guides the learning process. He adjusts the curriculum materials to meet needs so that curriculum becomes

"the experience of the learner under guidance." He provides the opportunities for individual and group experiences which may help the learner take the next step in Christian growth.

6. The teacher keeps alive the urge to learn and experience more of the Christian faith. He recognizes interest as the key to real study and participation in experiences, as an expression of growth, and as a sign of real concern. This is vitally important in Christian education, since much of the curriculum must come at the more mature years. Interest needs to be maintained, not only in childhood, but through adolescence and adulthood, in order that throughout life persons may grow in Christian experience, and that, in adulthood, persons may attain those deeper insights and broader experiences which can come only with increased maturity.

CREATIVE USE OF CURRICULUM MATERIALS

To complete the total curriculum picture, the element of resource materials must be added to those of learner and teacher. As was suggested at the beginning of this chapter, they represent the untapped potential. They are the "tools" or the "instruments" in the hands of the teacher to be utilized in guiding the learner. And since learning does not occur in a vacuum, these tools play an integral role in the educational process.

Often teachers need help in understanding and using lesson materials. Sometimes a church group will say, "Oh, we use our denominational graded series throughout the church school from the kindergarten through the high school age," implying that all of its curriculum problems are thus ended with the selection of materials. However, no materials are capable of teaching themselves. Excellent lesson helps can be made dull and prosaic with ineffectual handling. On the contrary, mediocre materials can be touched with inspiration in the hands of a talented teacher. After all, lesson materials are only the records of the experiences of others put into print so they can be shared. They have no value at all until the ideas get off the printed page, out of the words in which they have been written, and into actual experience—that is, into the ideas, words, actions, and feelings of the pupils.

How May the Teacher Use Lesson Materials Most Effectively

The question may be asked, "What does the teacher need to do in order to make the best use of lesson materials?" The following basic suggestions may prove valuable:

1. *Understand the purpose and plan back of the total curricu-*

lum and the place of each unit [2] *or course in the total series.* In order that leaders may not accept curriculum materials in a lackadaisical way, it is imperative that they see each part of it in terms of the whole. They need to realize that now is their opportunity to teach a particular unit or course. For instance, when the teacher receives a course making use of biblical material about the prophets, he may say to himself, "This is my only opportunity in a period of three years to help my group know and appreciate the prophets." This attitude will give a very different psychological approach to the preparation of these lessons and the teaching of them than if the teacher says with a sigh, "I see the next lessons are about the prophets."

One way in which teachers may come to see the significance of each particular unit or group of sessions is to study the lesson outlines as charted by the denomination to show the entire cycle of its materials. A conference of the leaders of the entire church school, rather than just those of any one department or division, may use such a chart as the basis for study. Leaders of age groups need to know what is being taught throughout the Sunday church school in order to understand the significance of their own teaching materials.

Some denominations provide preview or coaching conferences and plans for teachers' meetings which present the total purpose and plan and the immediate purpose in the materials for the quarter. Frequently, local churches provide this type of service for their leaders.

2. *Survey the unit or course.* In some teacher's materials, or in superintendent's manuals, an outline is given of the unit or part of the curriculum to be taught.[3] A study of this outline is useful, and if such an outline is not provided, it will be helpful for the teacher to make one for his own use.

3. *Increase one's own personal resources for teaching the unit or course.* If the unit or course to be taught deals with a study of the church, for example, the teachers will need some basic fundamental study in the field of church history and church program. It may be the responsibility of the administrative and supervisory officers to see that the leaders have such material and that they know how to use it. If each leader will read a good book in the field of each unit or subject he teaches, he will experience the joy that comes from teaching out of a background rich in content.

Supplementary materials provided by the denomination, including audio-visuals, pupil's materials, story papers, and parents'

[2] See footnote, p. 48.

[3] See sample outline, pp. 64-65.

helps, may be brought together and studied. Materials for worship services related to the unit or course may be collected for use either in the class or department. Appropriate motion pictures may be booked and plans made for their use with class, department, or other groups. Plans for integrating these extra resources must be carefully worked out. Kits, activity packets, and audio-visual materials are not mechanical things to be used as extras or "fill-ins" in the lesson period.[4] It is only after such background study that a leader may "teach out of the overflow" of his own resources.

Teachers should try out the skills required for carrying out suggestions in the materials. The teacher who has learned how to use clay in modeling or to write a litany, or create a mural, is not afraid to introduce such activities in teaching.

Administrators and supervisors may think this is too difficult a program for teachers and counselors to follow. When administrators make it easier for the teacher by securing the resource materials and demonstrating their use, the response and eagerness of the teachers is often surprising. Some curriculums offer special guidance material for the administrator to help him with this part of his task.

4. *Be alert to the experiences and needs of the group.* The teacher needs to be alert to situations, experiences, and issues in the local community. Awareness of the times in which life is being lived and of the pressure of the environment upon the individuals in his group will help a teacher bring the curriculum materials "up to the minute" and make them timely. The environment of the pupil is always a factor in the curriculum. Regardless of what age group he may be working with, the teacher needs to know the age group in general and his own pupils and their families in particular. Friendly interest in them and understanding awareness of life as they live it will help the teacher to enrich the materials and to select those suggestions within the materials that will contribute most to the learners' Christian growth.

5. *Adapt the materials.* The teacher will need to adapt the materials that they may adequately meet the needs of the local situation. He may use the units or subjects in the cycle as planned. He may use the material with its outline of sessions as planned. Within the class session, or perhaps within the unit, however, he may make those adaptations which are needed for his own particular group. Not all the activities suggested in the teaching helps will be suitable for each group. The leader will need to

[4] For a list of types of resource materials, see pp. 67-68.

Unit Development

Preview Outline of the First Two Sessions of a Unit, "Children Go to Church Around the World." *

Unit Purpose: To help boys and girls know something of the church experiences of children around the world; to help them look upon the churches of other lands as belonging to the world Christian fellowship of which their own church is a part; to lead them to feel a sense of companionship and fellowship with boys and girls around the world because of the common worship experiences which all are having, and to an appreciation of the varying forms of worship; to help them think of God as our universal Father.

Session and Purpose	Bible Material	Other Materials	Activities
Session 1— "Churches Around the World" To help third-grade boys and girls begin to realize that there are churches all around the world; to help them feel a kinship to children in other lands; to help them realize that God is the Father of all.	Psalms 122:1 Malachi 2:10 Luke 10:27	*Pictures*—Those of your church, churches in this country, and in other lands; *Children at Worship Around the World* *Song*—"The Church" *Story*—"How a Church Was Built" *Objects*—Globe or map of world *Work Materials*—Missionary magazines and church periodicals for clipping; paste, scissors, crayons, pencils, rulers, cardboard or construction paper; phonograph records of music from other lands and record player; slide set or motion picture reel and projection equipment; pupils' books	*At Church* Looking at maps, pictures, reading books Picture study and conversation Make question list Worshiping with Bible verses and prayer Listening to a story Learn new song Making a panorama of church buildings Enjoying recordings *At Home* Read pages 1-3 in child's book Find and read together Psalms 122:1 Look at globe or atlas and talk about other lands

Session 2— "Children Go to Sunday School" To help children realize that boys and girls go to Sunday school in other countries; to arouse a feeling of fellowship because of similar activities and worship.	Isaiah 64:8*a* Malachi 2:10 *a, b* Matthew 6:9*a*	*Pictures*—"Learning of Jesus in India"; *Children at Worship Around the World;* pictures of children going to Sunday school in other lands *Songs*—"God Is Good," "The Church" *Stories*—"Learning of Jesus in India," "The Sunday School That Went Hunting" *Object*—Globe *Work Materials*—Missionary magazines for clipping, scissors, paste, rulers, pencil; construction paper; large sheets of wrapping paper, thumbtacks and easel for chart; string, brads, and strip of wood for wall chart; pupils' books	Talk about churches around the world; sing "We Thank Thee for Churches" Use "A Prayer for Churches"; encourage child to formulate own prayer *At Church* Begin collection of objects from other lands Conversation Enjoy a picture Listen to stories Worship with Bible verses, song, and prayer Begin a chart of what children do around the world Play a story Play games of other lands *At Home* Hunt objects and pictures of other lands Read story and sing song in child's book Go to library for children's books Include thanks for churches around the world, in prayers Listen to recordings of music from other lands

* This material is reproduced from pages 24 and 25 of *Learning to Work and Worship*, by Emma Jane Kramer and Lina A. Rauschenberg, Teacher's Textbook, Course III, Part 2, The Graded Press, Nashville, 1949. Used by permission.

select those activities that can be used, based on the time available, the needs of the group, and the facilities for teaching.

Alert teachers plan the entire quarter's program in advance. Those lessons must be studied by the teacher and made his own rather than taught as something formal and "handed down."

With youth groups, the program committee will need to rework the suggestions for the evening meetings so that they become the committee's own plans. This is true also of suggestions for departmental worship services. Young people take much more responsibility for conducting the sessions when they become interested in the subject and carry out plans which they themselves have made.

Sometimes teachers assume that they are using materials of a certain series when actually they are using only those portions that call for the least energy. For instance, a teacher may read over the lesson and then, in planning for the class session, omit the suggestions given in the leader's helps which call for looking up additional material or for activities of any type. When this is done, the teacher is not really using the materials. This may be one reason why many teachers sometimes fail to find enough material for use in the class session. On the other hand, teachers should not feel obligated to follow all suggestions in the materials exactly as they are given. It may be helpful, however, to:

a. make note of the activities which lie outside the beaten path of routine;
b. bring to bear upon the lesson one's own background and the knowledge of the members of the group;
c. make one's own plans for teaching, utilizing a variety of procedures and the best suggestions given in the quarterly;
d. keep note of all ideas and suggestions for making the materials timely, for adapting to the specific group, and for making class sessions stimulating.

6. *Plan each session and teach the group.* Although good curriculum materials have a stated purpose and provide clear steps of procedure, the teacher needs to think through what he hopes the pupils will know or think or feel or do as a result of each class session. It is helpful to write out this purpose for one's own use. It may be a brief statement of "desirable outcomes" or "objectives" for the class session.

It is also helpful to adapt the printed session plan by listing biblical and other material and the major ideas one expects to use in teaching and then outlining a tentative procedure. The teacher should ask himself: How may the class be opened? How will the

interest of the group be captured? How will pupil participation be directed to the purpose of the lesson right from the start? How will group thinking be stimulated? What three or four major questions could be asked? What interesting activities might be chosen by the group? What procedures could be used in the main part of the session? How may the session best be brought to a close?

Preparation for teaching finds its end point in the class session. Plans may be changed, but teaching will be better because plans were made. The teacher's background, knowledge, friendship, and personality will be brought into relationship with pupils in the class session.

These suggestions have been made with the church school teacher largely in mind. They apply also to leaders of groups in other activities, and to counselors of young people's groups. In the latter connection, the counselor has the further responsibility of helping the young people themselves make use of the regular materials and build up files of supplementary materials. The building up of such files can well be a project of the youth group.

It should be remembered that the final word in the grading of materials, in the interpretation of resources, and in the application of curriculum to the lives of the pupils, ultimately becomes the responsibility of the teacher.

Resource Materials Available

In order that the materials may not be thought of in a limited sense as a prescribed body of knowledge to be mastered or even memorized, the following listings of some types of resources have been made. Before giving consideration to them, it might be advantageous for the reader to review the illustrative stories of curriculum brought to life in Chapter 1. Note again the wealth of resource materials which were brought to bear in the résumé of each concrete case.

Printed materials

Teacher's guides
Pupil's books or study sheets
Home reading books
Resource books
Special courses
Story papers
Religious periodicals
Activity sheets
Leader's magazines

Parent's materials
Creative activity materials

Audio-Visuals

Flat pictures
Maps and globes
Charts
Slides
Filmstrips
Recordings
Sound films
The room and its equipment
Costumes, curios, etc.
Recall of radio and television programs

Additional Resources

Kits
Packets
Workers' library
The total resources of the church and community and outdoor world
Trained resource persons
Denominational helps and personnel

Chapter 4 *Selecting Curriculum Resources*

Curriculum resources include a wide variety of materials. First, one may think of the "lesson helps" which are usually provided for church school teachers and pupils in the form of quarterlies, booklets, or books. The Bible itself is the fundamental curriculum resource. The hymnbook also makes an important contribution to the curriculum. Bible story books, reference books for teacher or pupil, drama properties, visual aids, and many other types of resources will be used by creative teachers in a forward-looking church school.

This chapter deals particularly with the selection of those materials, prepared for teachers and pupils, which present the content and learning procedures that are recognized as the common core of curriculum resources.

Curriculum materials which are to be used in any particular department or program will be most effective only if they are selected with proper reference to the total program of the church. Otherwise, some departments may fail to reap the maximum benefits from the efforts of others, and different departments will be working at cross purposes to one another.

WHO SELECTS CURRICULUM MATERIALS

A committee or representative group which is competent to consider all the factors involved ought to be given the responsibility of selecting curriculum materials. Individual teachers, classes, or departments may share in the selection, but their suggestions ought to be subject to the approval of a recognized and authoritative body in the local church. This, in most cases, will be the Committee on Christian Education.[1] Some churches, however, may commit this responsibility to the Workers' Conference or to a special committee set up for the specific purpose of integrating the curriculum of Christian education in the local church. In any event, the committee or group selecting the curriculum should include persons with awareness of age-group needs and understanding of the total program of the church, and also, as far as possible, representatives with background in such fields as theology, Bible, psychology, and educational practice.

[1] The name of the responsible body may be "Board of Christian Education" or some other title, depending on denominational usage. In this Guide, the term, "Committee on Christian Education," is used as a general connotation.

Confusion is almost certain to result if this procedure is not recognized and if, for instance, each departmental superintendent selects the curriculum materials for that department without regard for the total curriculum needs and plan of the Sunday church school. Progressive learning from grade to grade in the school may break down. Different theological emphases may characterize the courses in different departments. There will be duplication and overlapping of courses. It is impossible to maintain a sound educational program amid such possibilities.

Those who select materials will need to know the curriculum advocated by their own denomination and its long range plans for each age of development through childhood, youth, and adulthood.[2] Most denominations spend a great deal of time and money in order to develop curriculum materials that will be particularly suitable for their own educational program. They have drawn upon the counsel and service of trained Christian educators, writers, and editors to make sure that their denominational curriculum materials will faithfully present the historical and theological witness of their church.

The selection committee in the local church will need to be familiar with the various types of help that are available, not only for teachers and for pupils, but also related materials that may be used by parents in the home, by superintendents of departments, by the persons responsible for audio-visual resources in the school, and by others.

Most churches that consult this Guide will not be making an entirely fresh start in choosing curriculum materials. Perhaps there have been complaints about specific materials, such as lesson helps, in one department or another. Perhaps the school is closed for some reason during several months in the year and needs guidance in choosing the best curriculum materials for those months in which it operates. Teachers or leaders may wonder why, in a particular year, they do not teach more about the life of Jesus, or about Old Testament heroes, or some other subject. So there is concern about the curriculum and its resource materials.

Before experimenting with entirely new curriculum materials, it would be the point of wisdom for members of the Committee on Christian Education to study carefully the whole curriculum of their denomination in order to understand the policies and procedures which underlie its development. If for some reason,

[2] Write your denominational board of Christian education or publishing house to obtain cycle spreads and other materials describing the denominational curriculum outlines and resource materials for each age group in the program of Christian education.

the church school follows another curriculum plan, it should be studied in the same way and compared with that provided by the denomination.

Experience has shown that it takes more effort to adapt nondenominational curriculum materials to the individual group, than to make necessary adaptations of the denominational materials. In any event it would be wise to make a special effort to interpret the total curriculum plan of the denomination to the whole staff of the Sunday church school, so that each teacher understands its progression and comprehensive outline. Often the educational effectivenes of a Sunday church school will be improved as much by an intelligent understanding and wiser use of present curriculum materials, as it will by changing to some "new courses."

USE OF DENOMINATIONAL CURRICULUM MATERIALS

There are several curriculum patterns in use to meet the needs of the churches. It is therefore necessary to understand the differences in the materials available in connection with various types of curriculum plans or lesson series.

Many churches will simply use the materials published or recommended by their denominational board of Christian education because they realize that these materials represent a far larger experience than that of any one local church. Some churches will use their denominational materials as the main resources for their curriculum, but will substitute other materials in some courses, or add certain courses not provided for in the denominational curriculum materials. This section will deal with the situations in which denominational curriculum materials are used, wholly or in part, as the basis of curriculum.

The next major section of this chapter will deal with situations calling for special materials, such as those provided by other denominations or by interdenominational or nondenominational agencies, and with curriculum courses and materials which may be locally planned or provided.

In main there are two ways of using the curriculum materials provided denominationally: (1) using the denominational materials throughout the Sunday church school, and (2) using a denominational series of materials with modifications at certain points.

Using Denominational Materials Entirely

Part 3 of this Guide (Chapters 8 and 9) describes the process of developing and producing curriculum materials through in-

terdenominational and denominational procedures, following the outlines of both the International Uniform Series and the Graded Series of lessons, the latter providing for vacation and weekday church schools as well as the Sunday church school. A few denominations produce curriculum materials based on outlines of their own formulation.

In any case there are certain values and some limitations to be considered in choosing to follow a denominational curriculum and restricting the selection of materials to those provided in connection with that curriculum.

Values in Denominational Materials Throughout the School

1. Teachers and pupils benefit from the wide experience of curriculum planners, lesson writers, and editors who have used the best resources available to meet the needs of the denomination they serve. Note that in some cases denominational materials may offer a choice between a Uniform Lesson Series and a Graded Lesson Series, for some if not all departments of the Sunday church school. Other alternatives may also be available within the pattern of the denominational curriculum.

Thorough, comprehensive, and effective curriculum planning is no easy task. Materials must be so graded that pupils receive the help they need at the most appropriate stage of their development. The sequence and balance of courses must be related to the growing experience of pupils and to special events in the denominational church calendar. These, and other considerations discussed in Chapter 2, lie back of the materials produced by denominational authorities.

2. In many denominations, the curriculum is prepared through a democratic process in which the people of the denomination have responsibility and a representative voice.

3. Where the denominational curriculum follows the patterns of either the International Uniform or Graded Series of lessons, the additional experience of an even wider circle of religious educators, writers, and editors has been drawn upon to establish the lesson outlines.

4. In addition to teacher's and pupil's books, other materials are available in organized form. These include picture sets, directions for activities, suggestions for worship, and, increasingly, suggestions for home activities related to the Sunday church school curriculum, and guidance for superintendents. Denominational magazines frequently carry helps for teachers, pupils, and parents in addition to that which is available in the "curriculum materials" themselves.

5. The distinctive theological emphases and the religious witness of the denomination to the whole body of ecumenical Christianity can be helpfully interpreted to the various age groups.

6. Pupils and teachers become acquainted with their own church's life and work, for example, the missionary program of their denomination.

7. The curriculum is not at the mercy of persons or pressure groups who will claim disproportionate emphasis on their "cause," regardless of other important concerns that they may crowd out of the curriculum.

8. The spirit of unity and fellowship throughout a denomination is strengthened in many ways when its churches use the literature prepared for them.

9. The income from the sale of denominational materials is frequently used to improve and extend the help that may be given to the educational programs of the churches it serves.

Limitations Inherent in Any Established Series

1. Lesson outlines and resource materials must be planned long in advance of their actual use. Therefore, current events cannot be used as illustrations, nor can applications of general principles be directed to specific contemporary situations in the lesson helps. Teachers must be urged and guided to discover such illustrations themselves, and to apply their teaching to the daily life of their pupils, but many valuable illustrations and applications may escape their attention. This limitation in the materials is inevitable in long-range planning, but it is to be preferred to those weaknesses which exist when materials, in order to be current in nature, are hastily prepared without due regard for the basic principles of good curriculum.

2. Materials must be written for teachers with widely varying abilities and experience. It is exceedingly difficult to produce materials which can effectively help the completely untrained teachers without being too elementary for skilled teachers, or which provide sufficient ideas for the solitary, unimaginative teachers and for those who are creative and enjoy the benefit of workers' conferences and teachers' fellowships. But this must be attempted while presenting materials that are not too complicated, too bulky, or too expensive.

3. An established series must endeavor to meet the needs of widely differing teaching situations, from the one-room church with very little teaching equipment to the large closely graded and well equipped church school.

Although these limitations are listed under a consideration of denominational materials, they apply to any established series, whether denominational or otherwise. The recognition of such limitations helps to point up some of the ways in which any series, however carefully prepared, will need to be adapted in actual use. Editors and writers are aware of these factors and frequently include suggestions in the materials to aid teachers in surmounting these difficulties.

None of these limitations can be as readily overcome as some critics imagine by simply changing to another series or another type of curriculum, or by making selections from several different series. Recognizing that there are limitations in any prepared curriculum, leaders who select curriculum materials for the church should encourage and help teachers to be alert to the needs of their pupils and to adjust the material when necessary to fit their situations.

Using Denominational Materials with Modifications

Although a church school may have selected a recognized denominational curriculum as the basis for its program of Christian education, there may be good and sufficient reasons for selecting other resources for use in some departments, or by some classes, or at some seasons. Careful consideration must be given to make sure that the choice of an alternative course, or of other materials than those designed for the basic curriculum, will not upset the teaching plan at some other part of the program.

As previously indicated (pages 69-71), any such adjustment should be carefully thought through by the Committee on Christian Education of the church or by whatever body is responsible for the selecting of curriculum materials.

Some of the variations possible, and considerations in their use, are as follows:

Selecting from More Than One Series by the Same Denomination

Some denominations publish two or more types of lesson materials, as for instance, lessons based on outlines for the Uniform Series, and lessons based on outlines for the Cycle Graded or the Closely Graded Series.

A church, using its own denominational materials, might choose Cycle Graded Lessons for some age groups and Closely Graded or Uniform Lessons for others.

In so doing, they must understand that the pattern of a unified and progressive curriculum is broken. The Uniform, Cycle

Graded, and Closely Graded Series of lessons are based upon three entirely different curriculum plans.[3] Therefore a church which mixes lesson courses from two or more of these different types of lesson series, even though the resource materials are issued by the same denominational publisher, must take full responsibility for fitting together these lessons into a curriculum which meets the requirements outlined in Chapter 2, especially for comprehensiveness, balance, and sequence.

Using Materials of Different Publishers in the Same Series

Denomination A, using the outlines which it has helped to develop in cooperation with other denominations, may write its own distinctive lesson materials based on the common outlines.[4] Denomination B, using the same common outlines, may write its own distinctive lesson helps. These materials will differ in their treatment of the biblical passages they have in common, and in their illustrative and interpretative help. Perhaps denominational publisher B will even supply some resource materials additional to those types available from denominational publisher A—for instance, filmstrips or pupil reading books or family materials.

A local church in denomination A may decide to use the resource materials available from publisher B in certain of its departments, or for certain "quarters" of the year, or just for certain classes. It may thereby avoid changing the basic curriculum pattern, while altering the resource materials in certain parts of the curriculum. When this is done, care should be exercised to be sure that the balance, unity, and sequence of the total curriculum is not disturbed and that supplementary materials in denominational papers and elsewhere will still be helpful.

The distinctive emphases which are characteristic of denomination A, its missions, its theological point of view, and other matters of denominational significance, may not be adequately presented in the materials available from publisher B. Care must be exercised to make sure that there is consistency.

Substituting Materials for One Study in a Series

Two types of substitutions may be considered.

1. The substitution may deal with the theme of the regular curriculum course, but use resource materials which are considered more helpful to teachers and pupils. For instance, the teachers in the junior high department of a Sunday church school which normally used the Group Graded materials of their de-

[3] See Chapter 8 of this Guide.

[4] See Chapters 8 and 9.

nomination were planning to teach two quarters (six months) of lessons based on the life and letters of Paul. Several teachers were enthusiastic about a book on Paul, written for younger teenagers. After serious discussion and comparison with the denominational pupil's helps, this book was selected as a pupil's text instead of the usual quarterlies. The supplementary materials distributed denominationally, such as filmstrips for departmental and class use, and departmental worship outlines, were used. So were the denominational teacher's guides. But each pupil was urged to purchase a copy of the selected textbook, and several copies were placed in the church school library.

Even in such cases, it would frequently be better if the regular materials were used and *along with* these, the additional books, bulletins, motion pictures, or other materials. Then the additional materials might be used as supplementary helps rather than as materials substituted for the regular lessons.

2. The substitution may be that of a course following a particular "interest" that seems ripe for treatment, instead of a course in the regular series. For instance, instead of following a course of lessons on the Psalms, as outlined in their denominational quarterly, an older youth group asked for a course dealing with "Christian Marriage and How to Prepare for It."

This second type of substitution, if it is to have regard for a continuous curriculum plan, must be made carefully. A certain class group which was permitted to make such a substitution of an "elective unit" for one in the regular curriculum series, discovered very soon afterwards that the same study was provided for in their curriculum and offered much better resource materials than they had discovered independently.

Substitutions of either kind should be made only after careful consideration. A responsible body in the church should approve the decision. The plan of the regular series should be known well in advance, and the resource materials thoughtfully evaluated before substitutions are made for courses in the regular curriculum.

Inserting Units or Courses

A "hot spot" of interest or need (especially with youth or adult groups), the temporary presence of some leader with unusual experience or ability in a particular field of concern, or some other pertinent reason may suggest the desirability for inserting some special study into the program of Christian education.

Whenever this is done, the number of sessions available for the regular curriculum may be decreased. Consideration must be

given to the necessary adjustments which will best fulfill the total curriculum needs of the school or department.

Shortening Units or Courses

In some rare cases it may be felt that a unit or course does not require the number of sessions outlined in the denominational materials. Before shortening a study, care should be taken to ascertain whether an original approach or the use of supplementary materials would make it possible to use the full time to good advantage. If the responsible committee is agreed, it may be possible to give more time to the elements which precede or follow the shortened study, or to insert an additional unit or course as previously indicated.

Lengthening Units or Courses

Teachers often claim that they do not have sufficient time in the class period to "use all the material in their lesson helps." Sometimes this indicates a failure to understand the necessity of selecting ideas and suggestions of particular value for the learning experience of their own pupils. Or it may reveal a lack of organized class procedure, and a wasting of time. If so, the answer is better teacher training.

On the other hand, however, there may be good reasons for planning to give additional time to certain areas of study which are particularly rich in content, interesting to the pupils, and important for their development.

Additional class sessions may be provided on Sunday or during the week. The cooperation of weekday program leaders may be enlisted to relate their activities to the theme of such a study. Home assignments may help. Or, in some cases, there may be a deliberate plan to increase the number of sessions for the study, shortening the preceding or following unit as has been suggested.

SITUATIONS CALLING FOR SPECIAL MATERIALS

There are at least six different types of situations which may call for the use of special curriculum materials.

Seasonal Problems Requiring Consideration

Summer attendance is so depleted in some city Sunday church schools that a normal Sunday program cannot be carried through. Likewise, because some rural areas are "snowed in" for a period in the winter, or back roads are made impassable during spring thaws, attendance at Sunday church school may be reduced or sessions cancelled.

In such cases, though Graded Lessons normally may be used, it may be necessary to discontinue them for one quarter, and to select materials that can be used with a wider age range of pupils. Filmstrips or other visual presentations, project activities of a kind that can engage the participation of older and younger pupils, and departmental drama are some variations of curriculum approach that have proved useful. If special materials are used to meet such circumstances, they should be chosen with regard to the curriculum materials that are used in the normal program at other seasons. Otherwise there will be repetition of themes, duplication of Bible passages, and other conditions which will detract from the interest or effectiveness of lessons in the seasons that follow.

Some denominational curriculum outlines are so planned that summer subjects are enrichment elements which may be adjusted more easily to seasonal requirements. However, these are usually of exceptional interest and it is better to use them if possible, rather than shift to other materials.

Some denominations provide special lesson helps for the single month of September for the sake of schools which return to nearly full strength in early September, but which do not have a sufficient supply of the full summer quarter's materials and yet cannot start the autumn quarter until October. Some denominations have extra sessions in the fall quarter materials to take care of this problem. Most curriculums have sufficient "extra" materials in the leader's guides and program suggestions for the fall quarter to be extended to cover the longer period.

Some churches are experimenting with the use of special family guidance materials for use during the summer months. Families may be encouraged to accept additional responsibility for teaching the summer quarter of lessons in the home if they go to resorts or travel away from their regular church school. In rural areas, similar provision may be made for family teaching during snowbound winter seasons.

Groups Using Electives

Sometimes youth or adult groups or other groups with special interests may be encouraged to select their studies from a series of "elective units." Some denominations regularly prepare and issue resource materials dealing with practical problems of Christian living, such as, "Preparation for Christian Marriage and Family Life" or "A Christian's Responsibility for Establishing a Just and Durable Peace." Resource materials for some "elective"

or "undated" units or courses have been especially prepared by certain denominations for use in Sunday evening youth groups.

When substituting "elective" studies for regular curriculum materials, whether for a youth society, adult class, or any other group, all of the principles of curriculum building should be observed, as presented in earlier chapters.

Special Groups and Activities in the Church Program

A great deal of concern and care has been given to the improvement and enrichment of the normal curriculum of the Sunday church school in all of its regular departments. But the total "curriculum of the church school" should take into consideration other groups, organizations, and activities that involve some or all of the members of the Sunday church school, for these contribute in one way or another to Christian growth and experience in the fellowship of the church.

Among the many programs or curriculum activities for which resource materials are available, the following are worthy of particular mention.

1. *Weekday Religious Education.* In the United States, it is legally permissible for pupils to be released from public school classes, under certain conditions and on request of the parents, to attend classes in religious instruction. Arrangements are made by local interdenominational or interfaith committees (or sometimes by individual churches or denominations) for the release of the pupils, the meeting places of the classes, the appointment of the teachers, and the selection of curriculum materials. In some communities, classes for religious instruction are held after school or at other stated times. The Cooperative Series of Weekday Church School Texts has been prepared interdenominationally to meet the requirements of these situations.[5]

Several denominations and councils of churches have also produced curriculum materials for weekday church schools.

In Canada, each province has its own regulations and provisions for religious teaching in connection with public and secondary schools.[6] Church school leaders ought to be familiar with the religious training which their pupils receive at day school so the Sunday sessions may make full use of such knowledge and train-

[5] Write to your denominational Christian education office for lists of weekday church school texts, or to the Division of Christian Education, National Council of Churches, for a list of the Cooperative Series of Weekday Church School Texts. See Appendix, pp. 168-169.

[6] Write to your denominational headquarters, or to the Department of Christian Education, Canadian Council of Churches, 2 Spadina Road, Toronto 4, Ontario, Canada, for current information about provincial regulations and curriculums.

ing. There are interdenominational weekday programs for Canadian girls and boys such as Explorers, Canadian Girls in Training, Trail Rangers, and Tuxis, which are organized on the basis of Sunday church school classes meeting with the same leader or teacher on a week night or afternoon. Some of the denominations also have similar distinctive programs for their own girls and boys, and all of them have denominational week night programs for young people and adults.

The resource materials for these programs ought to be familiar to those who are responsible for selecting curriculum materials for the Sunday church school, in order that the maximum harmony of emphasis may be attained in the studies and activities of all departments of the church's life.

2. *Vacation Church Schools* offer a special type of weekday Christian education that reaches larger numbers of girls and boys each year, with a concentrated and effective curriculum of study and activities. Many denominations provide an approved list of vacation school materials. These frequently include manuals and texts which have been denominationally produced. They usually include also the Cooperative Series of Vacation School Texts which are prepared interdenominationally and which are therefore particularly suitable for interdenominational schools. In determining the curriculum for a vacation church school, selection will be made from the materials so listed.[7] As far as possible, in selecting materials, the through-the-year plans of the church schools should be taken into account. The selection should also take into consideration any special needs of the children, their previous experiences in the vacation school, and their total summertime program.

3. *Special groups in the church* may require curriculum help that is different from, or supplementary to that which is offered through the regular series of curriculum resource materials. In many cases these special resources could be more closely related to the regular courses than they have been. These will include:

Mission study groups

Church officials or boards desiring to study their own functions

Marriage preparation classes

Parents' classes on child training or on Christian family life

Adult forums, seminars, action committees, or clubs, where current issues are dealt with as they seem pertinent

[7] Write to your denominational Christian education office for lists of vacation church school texts, or to the Division of Christian Education, National Council of Churches, for a list of the Cooperative Series of Vacation Church School Texts. See Appendix, p. 168.

Catechumen classes, preparing young people or adults for church membership

Teacher training classes, on week nights or in conjunction with the Sunday church school sessions

Church camps and conference planning committees

Committees arranging for the observance of church festivals, events in the calendar of the church year, and similar special occasions

The programs or curriculum materials for these groups and committees should be planned and chosen with knowledge of the other curriculum materials being used in the Sunday church school. Coordination of emphasis and integration of effort will result from an intelligent relationship of all these parts of the total Christian education effort of the church.

Isolated Families Needing Curriculum Materials

The isolated families may be in the country, living too far from a church to attend regularly. Or they may be families in a new housing area on the fringe of a town or a city, where no church has yet been established. Or they may be families who feel socially isolated or ill at ease in a community which is experiencing a transition of population.

In some cases local churches have sent special study and program materials into the home, keeping in touch by correspondence or periodic visitation, helping to make isolated families feel that they are a part of a church fellowship even though they cannot attend in person. Some denominations now prepare family resource materials for such a "Church School by Mail." Radio Sunday school programs are related to the programs of this nature in some denominations.

Extension church schools are sponsored by some congregations in new housing areas. These may become the first stage of development for self-supporting church schools or missions. The fostering church may provide curriculum materials suitable to the needs of such extension schools, or counsel with teachers and help them secure what they need.

Some churches have established foreign language classes or groups in their own organization to help immigrants feel at home in their community, even before the language adjustments are complete. Mission boards can often suggest foreign language materials to supplement the usual curriculum materials, or the latter may require translation by bi-lingual teachers in the adjustment period.

Unusual Community Situations

Indian schools, or mission schools which minister to non-Anglo-Saxons in outpost or downtown areas, may require materials different from those used in the majority of church schools. Denominational boards of Christian education can offer helpful advice in securing special materials, or in adapting the usual materials to the special requirements of such situations.

Institutions which minister to handicapped people (such as the deaf, blind, or spastic), or groups of these people within a community, may require special materials. In some instances, these persons may enter into the regular program of the church school with adjustments; in other instances, the church school may render a real service by providing a different program which will include a special curriculum. There needs to be a wider recognition of these needs, which at present are being met only by a few churches.

Interdenominational or nondenominational Sunday church schools are sometimes established in new housing areas before there are enough people of any one denomination to establish a church there. Likewise, private or residential schools may wish to provide a program of Christian education for pupils from a variety of denominational backgrounds. Church schools at military bases have a similar problem. Curriculum materials published independently of the denominations may seem to be desirable in such cases, but it is questionable whether these materials would be any more satisfactory to all the families concerned than would the materials available from one of the denominations represented by a fair proportion of those affected by such a curriculum. Another possibility is a carefully selected spread of materials from several denominations. Certain adaptations will be required in the theological interpretation, or in the ecclesiastical emphases assumed by any publication, if teachers are to be fair to the denominational backgrounds of all those who participate in a really interdenominational school. These adaptations ought to be the subject of workers' conferences as well as being a responsibility of those who select the curriculum materials in such situations.

Circumstances Which Permit Development of Original Curriculum

A church school with an exceptionally well trained and experienced staff of teachers and officers may, under certain circumstances, feel justified in experimenting with the development of their own courses, or the mingling of courses and materials from a variety of sources to create their own curriculum.

1. It cannot be too strongly emphasized that it is an exacting and difficult venture for a church to develop its own courses or curriculum materials if that is to be carried through thoroughly and effectively.

Among other things it is important, for the effectiveness of such an enterprise, that there be:

a. Competent leadership, under a minister or director of religious education or similarly qualified person who has ample time to give to the project.

b. Willingness on the part of other able and experienced people who will write outlines and lesson guides, assist in discovering additional resource materials, and be able to evaluate fairly the results of such an enterprise.

c. Familiarity with the curriculum philosophy and policy of the church in which they work, and a wide knowledge of resource materials from which help may be drawn in order to safeguard the principles of good curriculum as set forth in Chapter 2 of this Guide.

d. A clear understanding of the goals toward which they are working, and standards by which they may evaluate the results of their work in terms of the Christian growth of those whom they teach and lead.

Some congregations may have the leadership capable of experimenting in the development of single courses, for particular groups or departments, even though they would not be in a position to attempt the development of materials for a whole curriculum. In such cases, the principles and procedures set forth in this Guide should be carefully considered to assure that the needs of those concerned are adequately met.

2. There are situations in which it may be stimulating, both to pupils and teachers, and to the whole church concerned, if a study of a wide variety of curriculum materials is undertaken with a view to improving the effectiveness of the educational procedures and experiences of a church school by using materials from various sources.

Youth and adult groups, particularly those gathered around a special common interest such as a parents' group, may feel that the "regular curriculum" is not sufficiently pertinent to their emerging questions and needs.

Sometimes the teachers themselves feel the need for a "fresh approach," and are intrigued by new materials they may have discovered from some other source than the one on which they have normally depended.

Under wise and competent leadership, these situations may lead to a study and evaluation of both the familiar and the new curriculum materials, in the light of underlying curriculum principles. This may give new direction and vitality to the whole educational experience of the church school. The result may well be that even though the regular lesson materials are still found desirable for the basis of the curriculum throughout the school, one or more groups or departments may supplement these materials with others, or even make entirely different substitutions.

SUMMARY OF PRINCIPLES

The following principles should govern the choice, adaptation, or creation of curriculum materials in the local church:

1. Curriculum decisions should be made subject to the approval of the Committee on Christian Education, the Workers' Conference, or some other responsible and authoritative group in the local church, not by individual teachers or superintendents acting independently of the rest of the church school.

2. Suggested adaptations or variations from the denominational curriculum pattern should be carefully studied in the light of the total purpose and plan of the curriculum and its comprehensiveness, balance, and sequence of courses.[8]

3. Resource materials should be selected because of their effectiveness in helping teachers to lead their pupils into appropriate experiences in terms of the ultimate objectives for Christian education, as adopted by the local church.

4. Before deciding on variations from the approved denominational curriculum, and its particular resource materials, care should be taken to determine whether the greater need may not be for:

a. more help to teachers in planning their class procedures;

b. more help to teachers in relating lesson content to the actual needs, interests, and experiences of their pupils;

c. more supplementary materials for pupils and teachers.

5. Keep careful records of all adaptations and variations from the basic curriculum plan so that important phases of development will not be neglected.

6. Refer to Chapter 2 for principles of a good curriculum in making selections for adaptations or variations.

[8] See Chapter 2.

ORDERING CURRICULUM MATERIALS

It is desirable that all curriculum materials used in a local church be ordered through one person, the secretary of the Sunday church school or some such officer. This assures that individual teachers do not feel obligated to purchase materials which should be supplied by the church whose educational work they are doing. Perhaps even more important, this helps to correlate the materials that are used throughout the church school, prevents wastage, and makes for more satisfactory relationships between publishers and local churches.

The officer who orders curriculum materials and supplies should be a member of the Committee on Christian Education or other group responsible for determining the curriculum in the local church. He will order those materials which have been selected by this responsible body. He will also need to consult with departmental superintendents and secretaries in order to know the quantities of materials required and to avoid wastage in their use.

In larger schools, particularly, it ought to be part of the duty of this officer to keep a complete library set of lesson helps which may be readily consulted. These may be examined by teachers who wish to relate present courses to others in the curriculum plan, by the members of the curriculum planning committee, or by others. Publishers will provide literature to describe the various courses available from them. A well equipped church school will also have in its library, statements of its denominational curriculum policy and outlines of various types of curriculum courses recommended by its denomination.

Whoever orders materials for the Sunday church school will, of course, understand that all resource materials are graded according to the school grade, or age, of those for whom they are intended. This applies even to the materials provided for use in the Uniform Series of lessons, and to story papers and most other resources. Some resources, such as filmstrips, may be useful in several grades or departments of the school, but will usually be accompanied by scripts or user's guides that are adapted for use in specific grades.

Publishing houses or denominational boards of Christian education frequently have special recommendations to make for very small church schools, or for other special situations. For instance, it is obviously impossible to use curriculum materials planned for a closely graded school (one course of lessons for each separate school grade or year of age) in a small school where there are

only thirty-five pupils. In such a school, there may be a place where very young children can be together, a separate class for older children, a class for teenagers, and a class for adults. Groupings will vary according to the number of pupils of different ages. Publishers or denominational headquarters can give advice about the best materials for use in each class situation, and should be consulted where other special circumstances exist.

Carefully worked out order forms are provided by the publishing houses and denominational headquarters. These need to be thoroughly understood by the person who orders supplies. Order forms should be returned at least two months before the beginning of a new quarter or course of lessons, to permit ample time for the supplies to reach the school and be distributed to teachers and leaders for study well in advance of use in class. So far as possible, payment should be remitted with orders, so that a minimum of bookkeeping is required.

The more schools that follow this practice, the less becomes the cost of supplying materials. In many cases, denominational publishing houses turn their profits from Sunday church school materials into the church's Christian education program. As a result, the local church benefits in the end by such savings of expense.

Some Things to Keep in Mind When Ordering

1. Are you using all of the varieties of resource materials that are available to help teachers follow the curriculum of your choice?

Consider: Teacher's helps, such as: guides, background resources

Pupil's materials, such as: pupil's books for study in class, resource books and reading books, lesson papers, activity materials, story papers

Class and departmental materials, such as: pictures, filmstrips, movies, activity resources, worship guides, superintendent's helps

Parents' and home materials

2. Have you checked the needs of each department, from the nursery roll to the adult department? Have you included in your order materials for leadership education, parent training, missionary and temperance education, and other interests related to a variety of guides?

3. Has your order taken account of the facilities which your school has to work with?

Class and assembly room equipment

Blackboards, display easels, poster boards

Desk, tables, and chairs for work activities

Projectors and record players, screens, and darkening facilities

4. Have you considered materials to strengthen family and church cooperation?

Materials to aid family worship and the enrichment of Christian home life

Materials to enable parents to understand and supplement the classwork of the church school

5. Have you provided adequate materials for use in workers' conferences, or other meetings where teachers, parents, and church members may be helped to understand the church's curriculum and to use it more effectively?

6. Do you provide materials to acquaint the minister with the essentials of the church school curriculum and encourage him to relate this to the total preaching and teaching experience of the church?

7. Do you have the latest and best catalogues of religious filmstrips, films, leadership education texts, church school furnishings, and other equipment from which you may order the items required to keep the school up to date and in the best possible physical condition? [9]

[9] This would include such references as *The Audio-Visual Resource Guide for Use in Religious Education.* (See Appendix, p. 149.)

Chapter 5 *Responsibility of the Local Church in Curriculum*

The curriculum must have the conscious acceptance and support of the whole congregation and be a recognized element in the total Christian witness of the church to its community, if it is to achieve its ultimate purpose. The entire church shares responsibility for the educational program and its effectiveness. The future life of any particular church depends to a large degree upon its ability to claim its own children and youth as committed Christians. The Sunday church school, along with other teaching organizations of the church, is an essential investment for the sake of the church's own vitality and continuing ministry, as well as for the sake of the individuals and the community to whom it ministers. The curriculum is strategic in all phases of this program of Christian education in that it provides both its content and its guidance.

THE MINISTER AND GOVERNING BODIES

The minister and the governing bodies of the church need to demonstrate their recognition of the direct and essential relationship between the educational ministry of the church and its other ministries, such as those offered through public worship, preaching, and pastoral visitation or counseling. For protestantism, as for the New Testament church, the very heart of Christian education is the regular exposition of the Word of God from the pulpit. The pastoral services of a minister among his people also provide inevitable "learning" relationships. Each Christian teacher is called upon to share these functions of the Christian ministry, to some degree, among those pupils entrusted to his care.

The pastor can enhance the influence of teachers and leaders by giving public recognition to their important role, and offering the sympathetic encouragement and help which his special training ought to give. An annual consecration service for all the teachers and leaders in every department of the Christian education program of the church will dignify their task and confirm their position as representatives of the whole church in its educational duty. The names of those who do the teaching work of the church ought to be familiar both to the officials and to the whole church.

THE CONGREGATION

The church as a whole must be a vital Christian fellowship if it is to teach its children, youth, and adults that the Christian way of life is dynamically different from the non-Christian or partially Christian ways of the world outside the church. The official boards, ministers, and members of the church need to do everything in their power to maintain a "climate" in the church which will make easier the task of the teachers it appoints.

Special services and conferences may be arranged to enable teachers, counselors, superintendents, and other officers and leaders to acquaint the whole church with their educational program and the objectives of the curriculum. This will help the members of the church to gain perspective and to have an intelligent basis for further interest in the church's program. Items in the church bulletin, "browsing tables" displaying curriculum literature, and regular or occasional letters to parents or to the whole church membership can further this partnership.

One church publicizes its responsibility for the curriculum by printing a statement of purpose for its Christian education program and listing the joint responsibilities of church and teacher:

What Our Church School Owes the Worker

1. The best available materials, ready in advance
2. Every possible teaching resource (books, visual aids, mimeographed material)
3. Guidance and encouragement on the job (survey of materials each quarter; help of the principal, division superintendents, and minister of Christian education)
4. Opportunities for training
5. Assistance with parent contacts and departmental social events

What the Worker Owes Our Church School

1. Sincerity of purpose as a Christian (the conviction that Christian teaching is important)
2. Concern for, and interest in, each individual in the class
3. Adequate preparation for weekly teaching
4. Effort to know the parents of each pupil
5. Use of the course of study approved by the Committee on Christian Education
6. A desire to learn and to grow in mind and spirit

WHAT THE CHURCH PROVIDES

Efficient Administration

The church should provide the kind of administration which will result in better use of curriculum. In a certain junior department the boys and girls arrived late, lost their lesson materials, and gave little attention either in the departmental or in the class sessions. There seemed to be very little real teaching. Then a new superintendent was appointed. Six months later a visitor would scarcely have recognized the department. The same children were there, but on time and interested in learning. The same teachers were there, but now they were teaching with new zest. The new superintendent had infused something new into the teachers' meetings and into the whole program of the school. He brought out the best from the teachers and pupils and made real Christian education possible.

Superintendents of departments, secretaries and treasurers, pianists, operators of projection equipment, and janitors should all be chosen with care and each one helped to see the meaning of his own job and its relationship to good teaching. Schedules, reports, records, plans for substitute teachers—these are some of the administrative concerns which need to be worked out cooperatively by teachers and administrators.

Some denominations recommend a specific pattern for the administrative organization of Christian education in the local church which can be adapted to local needs.[1] In some denominations the local church may be free to develop its own pattern for most effective operation. In any event, there should be some official body responsible for the program of Christian education in the church. Such a board or committee should be recognized as having authority and responsibility comparable to the other major boards of the church. It should report regularly through appropriate channels to the church members.

Effective Teachers and Leaders

The intimate fellowship of teachers with boys and girls and growing adults gives them tremendous influence in determining the Christian vitality of a rising generation.

In many cases it seems necessary to use everyone or anyone who will accept a teaching role. But for an adequate curriculum, there must be a constant effort both to enlist the best qualified teachers, and to continually inspire and train those who are

[1] Write to your denominational headquarters or consult the Division of Christian Education, National Council of Churches, for further recommendations.

teachers to become better qualified in terms of their own spiritual maturity and their teaching skills.

Teachers are usually nominated by departmental superintendents, though they are sometimes "elected" by a church school organization. In either case their position should be subject to the authority of the Committee on Christian Education or some other recognized board of the local church. In other words, teachers *represent* the church in its teaching function, and the church should recognize and accept responsibility for them.

The minister and the governing body of the local church (Session, Quarterly Board, Board of Deacons, and so forth) should feel a share of responsibility for helping to fill vacancies in the church school staff and should encourage the Christian education leaders to enlist and train the most winsome and able people of the congregation for this phase of its life.

The church needs to protect its children and youth from teachers and leaders who are emotionally unbalanced, dogmatic in a dictatorial sense, fanatically unsympathetic to views different from their own, or unable to cultivate an educational approach to Christian nurture.

Good teachers must desire to know and understand their pupils as well as their Bible and "lesson materials." They should be progressive and cooperatively inclined if they are to work well in the church's "team," and to inspire their pupils to grow continuously in Christian ways. They must enjoy the age group which they are to lead and counsel in Christian experiences of growth. They need to have firm convictions which they can express graciously in word and deed while sympathizing with and understanding the questions and perplexities of those who are less mature than they are. Nursery and kindergarten children especially need the leadership of mature Christians—not just that of teenagers or young people who are enrolled as their "teachers" because "there is no class for the young people and someone wants to hold them in the Sunday school."

If requirements for ideal teachers seem too demanding, it is important to realize that Christian people who have an earnest desire to communicate their faith can learn a great deal about the necessary skills even while they continue to grow in grace and power themselves. Christian teaching is essentially a partnership in Christian growth, in which pupil and teacher may be mutually helpful.

Ways for Teacher Growth

1. Helpful supervision should be provided for teachers and

leaders so far as the church is able to manage it. Few volunteer teachers will have all the skill they need or desire. They can be helped by on-the-job assistance from those who have wider teaching experience. If they are to use most effectively the brief weekly teaching opportunity normally at their command, the superintendent or some other qualified person should sit down with new teachers and help plan the teaching procedures for their entire first unit of study. Teachers who have had special training, for instance at summer laboratory schools, can pass along their experience to other members of the staff by personal consultation and through workers' conferences.

Departmental superintendents may be chosen, as a rule, for their administrative ability, but educational skills should also be kept in mind. Especially in smaller schools, if anyone is to act as supervisor of teachers, it will probably be the departmental or general superintendent. On the other hand, it may be possible to appoint a specially gifted person, or persons, to counsel and help other teachers. Such a person will function either as educational superintendent for a whole school or as divisional superintendent (for the children's division or youth division, for instance).

The director of religious education, where there is one, may give major attention to "educational supervision," and let volunteer workers care for the administrative duties of the church school. Public school teachers, principals, or inspectors may also be available to give special help and counsel in a supervising capacity, as may married women who have had special training in the fields of public or religious education.

2. The church ought to provide training opportunities for its teaching and administrative staff.[2] In addition to the supervisory encouragement and help suggested above, every church needs to have a definite program for leadership education, and to encourage teachers and leaders to take advantage of it.

Some aspects of such a program will be carried out in the local church in many cases. For instance, there will be regular meetings of teachers and other leaders within each department. In smaller schools the teachers of all departments may meet together, or arrangements may be made to meet with teachers from neighboring churches in departmental sessions. Careful planning of meetings will eliminate lengthy discussion of administrative or business details, and permit preview conferences of a quarter's lessons, discussion of teaching problems, and sharing of newer methods and curriculum materials. Plans will provide for leader-

[2] See Bibliography for materials related to this subject.

ship education courses, observation and practice teaching in classes and departments, a workers' library, and reading programs.

The local church will cooperate with other churches of its own and other denominations in the community to provide denominational and interdenominational leadership training schools, laboratory observation and practice, and similar training opportunities. Increasingly, churches are becoming aware of the good investment they can make by paying the expenses of teachers and leaders who are willing to attend summer laboratory schools. Such teachers will share their experience with other members of the church school staff.

Chapter 7 deals more fully with the possibilities of leadership education in the curriculum of the local church.

Good Rooms and Equipment

The church has responsibility for providing the best material, equipment, and building that are within its means. Teachers give a great deal of energy as well as time to their task if they take seriously their responsibility for preparation as well as teaching. Parents and adults should see that they have the best possible tools for the curriculum.

Lesson helps, teachers' guides, a workers' library of books, and audio-visual aids ought to be supplied by the church and not paid for by the pennies and nickels of pupils or by the further sacrifices of teachers. "Joe," in Chapter 1, should not have had to use the cream money to buy pictures for his class. Let children learn to be better stewards by making their offerings for the whole work of the church at home and abroad, and let the church assume the legitimate expense of its educational program as part of its regular budget.

Even small churches, or churches with old buildings, can usually find ways and means of adapting and improving poor facilities that they may be more usable. Blackboards, charts, maps, and poster boards, screens to separate classes and departments, if permanent partitions are not fully available, projectors, work tables or lap boards, and other teaching aids are within the reach of almost every church if it recognizes their usefulness.

A Church Transformed

A small local church was aroused to feel a sense of responsibility for using the whole curriculum of its denomination. It radically improved the teaching conditions and the equipment of its Sunday church school in three months' time. Through the

efforts of an efficient Sunday church school superintendent and the minister, the church removed all its gas heaters (always a potential source of danger for children) and installed a new heating system. After a study of available space, the church rooms were completely rearranged and reassigned in order to make possible better use of the curriculum materials. Three classrooms were partitioned off by building movable screens. Six blackboards and six bulletin boards were made for classrooms. Two easels were designed and made for the nursery and kindergarten children to use in freehand drawing and painting. Three appropriate worship centers were created. And the report reads, "This is just the beginning. We plan to keep on improving our Sunday church school rooms and equipment, doing the work ourselves."

The activities and curriculum procedures that are possible in a given church are influenced to a considerable degree by the equipment and building layout of the church. Churches which wish to improve their room arrangement or equipment or who may be in a position to build, may receive helpful advice based on a vast amount of practical experience, from denominational headquarters or from the Bureau of Church Building of the National Council of Churches.[3]

Guiding Principles

A few guiding principles may help to make the best possible use of the available accommodations and equipment:

1. Employ every facility to the best advantage. Be sure that each room or piece of equipment is serving its maximum purpose. Does the primary class need the south-side cheerful room on the first floor more than the women's Bible class at 10 A.M. on Sunday morning? Remember that the children are more impressionable than older people, and find it at least as hard to make adaptations. They need more room per person, too, because of their active program. Make your decision in terms of the best service the room can render for Christian growth at that hour.

2. Make multiple use of rooms wherever possible. Only the wealthiest of churches can afford to build rooms that are locked up all but an hour or two one day a week. (That is poor Christian stewardship of our possessions.) Extend and vary the hours of the Sunday program, if necessary, so that different groups can use the same room at different times. Use imagination and ingenuity to equip the room to make it serve the maximum number

[3] See *Church School and Parish House Building* by Elbert M. Conover, 1954 edition, published by the Division of Christian Education of the National Council of Churches. Also, the Leadership Education Audio-Visual Kit, filmstrip *Making the Most of Rooms*, produced by the Division of Christian Education, National Council of Churches. (See Bibliography.)

of different purposes and ages. Cupboard space is essential for varied equipment.

3. Church rooms should be at least as attractive and comfortable as those of the average homes around them. The lighting, decorations, floor coverings, storage facilities, and functional equipment should be designed to make for the simplest kind of cleaning and upkeep.

4. New equipment, when it is made or purchased, should be of the best quality available—which does not necessarily mean the most expensive or decorative. Have a five-year plan of improvement and be guided by the most experienced authorities you can consult.

5. Select all equipment, furnishings, and facilities for their value in terms of their educational importance, if they are to strengthen the curriculum experience in the Sunday church school.

Adequate Time

Adequate time should be allowed in the program of the church for the curriculum activities it considers important. The length of the Sunday church school session will have considerable bearing on the type of curriculum that can be planned. Many a teacher has less than twenty minutes to "teach a lesson." Even that time is frequently disturbed by "open sessions," "visiting speakers," and special emphases. No teacher can be expected to take too seriously his educational responsibilities under such conditions. Learning does take place in the departmental sessions, of course, and that learning must be considered and evaluated in relation to the curriculum aims and plans.

The hour of day for the Sunday church school, or its various departments, should be carefully planned in consideration of all factors that will make it most effective for each age. Parents should be consulted if experiments with longer or shorter sessions are made, or changes in hours are contemplated. Their cooperation is essential.

Weekday activities, related to the Sunday church school program, multiply the curriculum possibilities. When church members, teachers, and children are interested and challenged by the curriculum, extra time is found for additional sessions, or activities related to the curriculum experience. Saturday morning workshops, after school meetings in the teacher's home, family nights, extended sessions, and trips are possibilities for enriching the curriculum. So are the related plans which are carried out in vacation school, camp, conference, and other similar programs

where much more time is available for living together in the planned and unplanned fellowship of Christian growth.

Cooperation and Counsel of Parents

Parents ought to be represented on the Committee on Christian Education to share in the total educational planning and to suggest the most effective use of the available curriculum materials.

Many parents have professional training and experience as teachers which, together with their concern and insights as parents, makes their contribution vitally important. Some, who may be too fully occupied with home duties to be regular teachers or committee members, can help on special occasions, give counsel on particular problems, act as class or group sponsors, assist the regular teachers in social activities, or be occasional substitute teachers.

Chapter 6 *Partnership of Church and Home in Curriculum*

A complete curriculum of Christian education recognizes that the church has various ways of nurturing children and adults that they may "grow up in every way into him who is the head, into Christ." [1] Such growth takes place through association in the corporate worship and fellowship of the church, and in the varied relationships of Christian homes, as well as through the planned program of Christian education in the church school.

The church and the Christian home have different responsibilities to the same child (or adult), but they share mutual responsibility to contribute to each other's success as agencies of Christian nurture. The church's curriculum of Christian education includes certain guided experiences for individual children and adults in the home, and certain guided experiences for the family as a whole in its own home and in the larger fellowship of the church. The church is responsible for helping homes to carry out their distinctive Christian function. Christian homes, on the other hand, have a vital part to play in the life of the church.

While it is true that the Holy Spirit can and does bring some persons into a rich Christian experience in spite of unlikely home backgrounds, nevertheless it is also a fact that normally "parents are the first teachers of religion." The faith by which parents actually live, whether it be Christian or not, has a strong and primary influence in the lives of their children. Parents need constant renewal of grace, wisdom, and strength through regular communion with God, in their own family circle and in the fellowship of his Church, if they are to achieve a distinctively Christian family life.

Ideally, the curriculum for Christian education in the church school, both in its Sunday and weekday aspects, complements and extends the basic influence of Christian homes. However, as a matter of fact, many children come to the church school, or are sent by their parents, from homes where little or no responsibility is assumed for Christian nurture.

The church must find ways of helping parents, both to recognize their fundamental responsibility for Christian nurture, and to become more effective in guiding the growth of Christian experience in the home. It must compensate, meanwhile, for the

[1] Ephesians 4:15 (Revised Standard Version).

lack of Christian nurture in many homes, and make up the deficiency as well as it can through other aspects of its curriculum. It must also recognize that many families do acknowledge their distinctive responsibility and would welcome a greater sense of partnership with the church in its curriculum for Christian education.

There is widespread and increasing recognition in the churches that closer cooperation with the home is of fundamental importance. Even an otherwise effective church school, with the finest equipment, the most devoted teachers, and a comprehensive program of Sunday school and weekday activities for all ages of children, youth, and adults, falls far short of its objectives if it fails to plan for active cooperation between the church and the homes which are a part of it.

Moreover, it is important to view this cooperation in the right direction. Christian parents and Christian homes are not merely auxiliaries to the staff and facilities of the church school. Their role is not just that of "supporting the church's program," of seeing that classes are regularly attended, and insuring that memorization and homework are completed.

The church may take the initiative along two lines: (1) It may provide families with aid and encouragement in fulfilling their own unique role in Christian nurture, by assisting them to develop more understanding and skill in guiding Christian growth through family life. (2) It may help families to share more vitally in the wider program of the church school, and in the corporate worship and life of the whole church.

CHRISTIAN NURTURE WITHIN THE HOME

Since it is the peculiar genius of the family to foster growth through informal common-place experiences in day-by-day relationships, the curriculum of Christian education within the family cannot be rigidly patterned. It should recognize three cardinal points of concern:

1. The continuous development of each individual member of the family so that his distinctive personality and gifts as a child of God are recognized and expressed as fully as possible.

2. The corporate development of the family group as it grows together through Christian relationships in the home.

3. The progressive and continuing participation of the family, and of its individual members, in the life of the church and of the community, in order that the home may bear its Christian witness.

The Conference on Education of Christian Parents, held under

the auspices of the International Council of Religious Education in 1950, declared that *the elements of a well rounded program of Christian education in the home* should include the following: [2]

Worship as a natural, integral, and vital part of family life. An immediate awareness of God's presence, and response to him, are primary factors in Christian growth. Private and corporate experiences of worship, both spontaneous and planned, are normal in a Christian home. Little children will be exposed to an atmosphere of worship long before they can consciously understand or share in it. Children and adults will continue to learn how to use the Bible and other literature, music and song, pictures and other objects, as well as the various circumstances and events of family and community living, in order to make worship a more effective channel of communication with God.

Appreciation of the spiritual significance of common experiences in family living. The discipline of duties shared and of facing together irritations, disappointments, sorrows, and other frustrations; the awareness of affection and security; the enjoyment of beauty, of fun, of sociability—these are examples of opportunities for learning the spiritual significance of day-to-day experiences.

Active relationship within the church. Opportunities and duties of the church fellowship become a means of enriching personal and family life and of sharing in the wider work of the kingdom of God. Conversation in the home is important. Shared activity in preparation for participation in church services and program, leadership in church activities, and family financial contributions strengthen this relationship.

Family celebrations planned for Christian growth. Christmas, Easter, Thanksgiving, birthdays, anniversaries, national festivals, and every event that affects an individual member or the family as a whole has special significance when interpreted and celebrated in a specifically Christian setting.

Learning to think and plan together in a family council. Young and old have mutual, valuable, and distinctive contributions to make as they discuss the use of family resources and possessions; clarify troublesome ethical, social, and religious questions; evaluate movies, radio and television programs; and otherwise learn to make decisions together.

Using the resources of the Christian faith. Development of a family strategy for meeting crises, using the resources of Christian faith and fellowship, is important. Illness, death, estrange-

[2] Adapted from *Education of Christian Parents in America*, pp. 18-20. Division of Christian Education, National Council of Churches. (See Bibliography.)

ment, attack, and other crises may threaten family solidarity, but there are Christian resources with which they can be faced. These experiences should be used for the deepening and understanding of the Christian faith.

Cultivation of Christian attitudes toward work and usefulness. For the Christian, all of life is a trust from God. Daily work is an opportunity to share one's strength with others. Ideally, it may be a vocation, or "calling" of God. Shared household tasks and community service are recognized in the Christian home as opportunities for brotherly living.

Learning to use leisure time to best effect. Recreational activities are selected in terms of their real contribution to the re-creation of physical, mental, spiritual, and social resources.

Insuring that members of the family possess and learn to use the essential instruments for personal religious growth, such as Bibles, hymnbooks, religious pictures and periodicals, worship helps. Each person in the family needs to acquire and maintain Christian faith according to the potential of his age and personality.

Enlarging the circle of family fellowship and Christian witness by entertaining guests from the neighborhood and from other nations and races whenever possible; by sharing information about other peoples and their needs; by contributing to welfare and mission projects; by participating in community groups and in other such activities. Members of a Christian family have a distinctive role to play in practicing the Christian ethic and demonstrating Christian faith in every relationship of life.

Consciously recognizing and planning for the changing requirements for Christian growth as the family changes its nature and circumstances, and as the individuals within it develop. Various distinctive stages in family experience make different kinds of demands upon a curriculum for Christian growth. The following stages are commonly recognized: early marriage and expectant family, family with pre-school children, family with grade school children, family with adolescent children, and family of adults only.

THE CHURCH HELPS FAMILIES TO TAKE THEIR PART

There are many conscientious parents today who are eager to assume their share of responsibility for the Christian education of their children. But they are confused because they are not sure of their own beliefs. They feel inadequate in guiding their children in religious thinking and behavior. They do not know how to

answer the child's questions, such as: "Who am I?" "Where did I come from?" "What is God like?"

They realize that their thinking is most important in interpreting everyday happenings in terms of Christian attitudes. They are learning that teaching religion at home is a progressive task of releasing the child's potential faith and belief. They are eager to discover the ways to establish the spiritual foundations of the home.

There are also many parents who wonder why their children "aren't interested" in the church. They have never thought of asking themselves questions about their own Christian faith, or considered how much or how little of their convictions have been reflected at home.

How does the church help both groups of parents?

The Church Points Up the Responsibility of Parents

First of all, the local church will recognize and declare the distinctive role of Christian parents as the first teachers of religion. It is in the home, where children learn the elemental meaning of such terms as "fatherhood" and "brotherhood," that the very vocabulary of Christian faith is fashioned. The relationships of the Christian family are basic to Christian society.

The minister in his pulpit and pastoral care, the Committee on Christian Education in its planning and leadership, and the congregation in its attitudes and activities, can cooperate to help parents realize their unique responsibility and to strengthen them by every possible means to fulfill it.

The Curriculum Provides Specific Help for Parents

All of the helps listed here will be found in some curriculums, and some helps will be found in all curriculums. As the role of the home in Christian education is increasingly acknowledged, the curriculum contains more guidance material.

1. The materials used in the Sunday church school suggest interesting activities and study to do at home, often in the family group. These activities sometimes provide the starting point for inexperienced parents, because the child wants to try them out.

2. The courses themselves lift up the values of the Christian home and give preparation for marriage and family life according to the needs and understanding of the learner. Even the kindergarten child can practice helpfulness toward others in the home.

3. The curriculum provides materials designed for use in the

home. These may be attractive books for families to enjoy together containing stories for family reading, activities, fellowship suggestions, and worship materials which implement the objectives of Christian education in the home. They may be magazines for parents, for teachers and parents together, or for the whole family. They may be leaflets or booklets of guidance for parents. They may be worship materials, books to be added to the permanent family library, or activities to be created at home.

The curriculum is constantly recommending other materials for family use in worship and Christian experiences: pictures, books, music, and equipment. The church that recognizes the home's responsibility in Christian nurture makes these materials readily available through church lending libraries, or as gifts to parents, or by displaying them attractively for purchase. Pamphlets are valuable in reaching parents who are not used to thinking in terms of their responsibility for guiding Christian growth.

4. Parents are adults who must continue to develop their own personal religious growth if they are to share it in the family. The curriculum provides adult courses for their enrichment and growth. It provides special guidance for parents' classes or forums which discuss the religious nurture of children. Special articles or sections are devoted to parent guidance in some teacher's quarterlies. Filmstrips are sometimes used to open up group discussions on family problems.[3]

The Church Emphasizes the Family in Its Program

The curriculum materials make frequent suggestions and give specific guidance on how this may be done. Family fellowship under church auspices has far-reaching implications. Family nights for fun, fellowship, and inspiration are a regular part of some curriculums, as are all-church sharing projects when families make or contribute gifts to the far-reaching enterprises of the church. Family workshops are held to give families an opportunity to create materials for family worship and entertainment at home. Teachers and leaders visit in the homes to give encouragement and help with counseling. Church night dinners, occasional sermons relating to the home, recognition of the two-fold task at special times, such as Christian Education Week, National Family Week, Children's Day—these are some ways in which the wider program of the church gives evidence of the relationship of family and church in the enterprise of Christian education.

[3] For example, the "Family Life Audio-Visuals"—a set of four filmstrips prepared through the Division of Christian Education, National Council of Churches. (See Bibliography.)

FAMILIES HELP THE CHURCH IN ITS TASK

Sunday Church School Is a Family Affair

Parents can make going to Sunday church school an adventure, if it is a family affair. The key to family enthusiasm for, and appreciation of the Sunday church school lies in what fathers and mothers think and do about it. The best efforts of the family will fail unless a vital curriculum has been provided which takes into account both home and church school. Such a curriculum, including participation of the whole family, results in exciting adventures in Christian growth. The following true report illustrates what may happen when Sunday church school is a family affair.

Sunday Dinner with the Allens

At Sunday dinner each member of the Allen family was eagerly awaiting his turn to say what happened that morning at church school. Bob had finished his house "like Jesus lived in." Louise proudly held up her notebook containing important stories and teachings by Jesus. Sophomore Susie had been discussing an idea which was new to her about the meaning of a parable. Even little Larry started singing a song learned in the nursery. It caused a sudden break in the chatter and gave Dad a chance to say grace and thank God for such an interesting church school which teaches fathers and mothers as well as children.

As Bob received his plate of food, he glanced out the window and saw a neighbor boy taking home the Sunday paper. "It's too bad he quit going to church school with me," he said. "He doesn't know what fun we're having now." Mother looked serious as she replied, "I'm still urging his mother to have the family go with us a few Sundays and then I'm sure things will be better with them." [4]

Parents Take Responsibilities Seriously

Fathers and mothers should be enlisted personally into every phase of the program. When children are enrolled in the Sunday church school, some churches give the parents a list of the ways in which they may cooperate. The list may include suggestions such as these:

1. Visit your child's group or department for a full session.
2. Attend departmental meetings of parents to discuss the curriculum materials and objectives.
3. Follow the suggestions in the parents' letters for activities

[4] Illustration quoted from *Children's Religion*, May 1952. Copyright, The Pilgrim Press. Used by permission.

and assignments in the home which are related to the week-by-week study.

4. Help with the Sunday church school open house.

5. Join a parents' forum and learn how you can help with the Christian growth of your child.

6. Take a turn at serving as department or class parent or sponsor. Most curriculums include guidance materials which provide the directions for specific ways in which the parents may volunteer to help the church with its task.

Parents Serve as Teachers

More and more churches are inviting couples to teach a class. Even in the nursery, a father can render assistance, and he helps to create a family experience in church. The family approach is strengthened and the importance of the church's program is emphasized if Johnny's dad is a teacher along with his mother.

Active Families Interest Other Parents

There are many families in the church, whose children are "enrolled" in Sunday church school but who fail to enter into the total curriculum process. This is often due to a failure of the parents to see the values involved. An active family, which is enthusiastic about the curriculum in the church school, may invite another family for Sunday supper or go calling. Enthusiasms and values are bound to be shared, and perhaps another family may become "church-centered."

The church which recognizes that the family has a fundamental role in Christian education discovers that it requires a program of parent education so tremendous and vital that it becomes one of the most important tasks in the church's work of Christian education. Comparatively few churches have gone so far. But many churches are far enough on the way to acknowledge that without family participation their curriculum of Christian education lacks a main component.

Chapter 7 *Leadership Development in the Curriculum*

Earlier chapters have indicated the importance of the teacher's role in the curriculum. The best way to guarantee steady growth in the lives of learners is for teachers to make sure that they themselves are growing in the Christian life. All teachers and other workers need to study to understand the Christian faith. All teachers need to know more about the ways in which others may be helped to grow in the Christian life. Therefore the church needs to have in its curriculum provision for the training of its leaders.

THE CURRICULUM MATERIALS CHALLENGE GROWTH

If a beginning teacher approached his task with an open mind and used only the teacher's guide, pupil's material, and the Bible, and studied these curriculum materials thoroughly, he would grow. Suppose the course is on one of the messages of the Bible, the teacher's own spiritual life will be enriched by his reading and study of the books or passages of the Bible which form the content of his teaching. In the teacher's guide, there are always sections with some such heading as "Preparing to Teach" or "For Your Information." Here is given help for understanding the biblical content. It is explained against its historical setting and interpreted, as it speaks to the teacher with a timeliness for individual and social living.

The suggestions for the treatment of the lesson material and the introductory materials in the beginning of the teacher's guide which often describe the needs and characteristics of the age group, will increase the teacher's understanding of the learner. Explicit directions are frequently given for the acquiring of new skills and techniques.

Then, if the beginning teacher takes the next step and investigates the supplementary readings and resources suggested, new worlds of knowledge open up to him. The study and acquisition of extra resources will stimulate his imagination on how best to help his pupils become more Christian.

IN-SERVICE TRAINING

Teachers' Meetings

There has been a tremendous increase in the number and frequency of teachers' meetings in recent years, as leaders realize

the contribution to in-service training which can be made if the meetings are carefully planned. Some publishers provide the detailed directions for each teachers' meeting as a part of the curriculum materials.

First Church Teachers Meet

First Church teachers always hurried to the teachers' meeting directly after work. They prized the informal fellowship in the last minute preparation for the supper hour. At this fall meeting the books for family use were at each person's place on the table. The superintendent had thought it would be fun to try a simple Bible quiz as an after-dinner fellowship feature.

The devotional period was led by the teachers of the junior department at this meeting. They used the "Prayer for Teachers" in their teacher's guide as a part of the worship.

The study session was under the direction of the minister. Since all classes were studying the Bible this quarter, the minister, out of his rich resources and convictions, explained and interpreted some of the biblical content. He used one of the recommended resource books as a guide. He answered questions, discussed differing points of view, and explained the significant contributions of biblical scholarship.

The work period gave an opportunity for departmental preparation of teaching suggestions for the next month. Each department superintendent had planned a full evening's work. For example, the junior department teachers were using the course, "How the Bible Came to Us." They had read the teacher's guide and pupil's material in preparation for the meeting. They decided which of the suggested activities to use with their class. All the teachers planned to introduce the idea of making a chart to show how the Old Testament grew. Some practiced preparing a kamishibai[1] picture play. Others made replicas of early writing with clay and scrolls. They studied the section, "Resources for Your Class," and planned which resources to order immediately. They took time to sing the new hymn the boys and girls would be learning.

Since each chapter of the pupil's book included suggested weekly Bible readings for home use, the teachers thought of ways to stimulate and encourage the boys and girls to use these readings. They decided also that a letter should go out to the parents,

[1] In Japan a kamishibai is used to illustrate stories with pictures much as we tell stories with slides. The storyteller holds the pile of pictures up as he tells the story and then he slips the first picture from the top of the pile to the bottom as he continues, so the audience can look at picture two. Each picture is pasted on a separate sheet of cardboard. The story of the first picture is pasted on the back of the last picture. As the storyteller reads the story, the audience looks at the first picture. The second part of the story is pasted on the back of the first picture and so on.

giving some information about the course and listing the Bible readings for October.

The junior teachers spent the rest of the work period at this fall meeting in a fascinating study of the "Teacher's Record" in the introduction to their guides. On this first evening they concentrated on the section, "Who Are These Juniors?" and recognized some of *their* juniors from the description of major characteristics. The teachers decided to make their own records by labeling a double page for each child in their teaching notebooks.

All the teachers assembled at the end of the evening for such items as a report from the committee responsible for the All-Church Project. Plans for a Bible Exhibit and Family Night were presented and assignments were made for the November meeting. The meeting closed with a preview of the filmstrip, *The Bible Through the Centuries.*

A teachers' meeting such as First Church teachers attend, contributes immeasurably to the teacher's training. He receives help with content, but more than that, he gains assurance in trying new methods and techniques because they have been practiced ahead of time. The part that fellowship plays in these meetings should not be minimized. The sharing of problems and successes, and the feeling that all are engaged in the same challenging enterprise, contribute to a teacher's growth.

The Superintendent's Part

The superintendent has a vital part in this in-service training. If he understands the total program of the curriculum and is familiar with all aspects of it, he can do much to develop leadership. He creates a work team composed of the minister and the teachers, and backed by the Committee on Christian Education and the support of the parents. Without the support of these people, the curriculum may be only half conceived and half executed by the teachers. The superintendent must read and study all the curriculum materials for each quarter in order to lay a broad plan for the program, and to provide the help and guidance the teachers need. One superintendent, with the help of his minister, develops a chart of all the plans being made. A team working on the total program of the curriculum can be a source of great enthusiasm, interest, and inspiration to the Sunday church school teachers. It helps the leaders to feel that Christian education is an integral part of the church fellowship.

Extra Resources

The Committee on Christian Education, the minister, and the superintendent see that extra resources are available for the

teacher's enrichment and that the library has the books which are recommended for "Further Reading" in the curriculum chart. Books to help the teacher learn new methods or understandings should be available.

Retreats and Preview Conferences

The church sets up retreats and meetings to interpret the whole purpose and program of the curriculum, thereby helping the teachers to grow in an understanding of how all age groups in the church curriculum will be searching for the truth as given to us by God.

The church is informed of the preview and coaching conferences set up by its denomination to help teachers grow in the use of the curriculum materials, and arrangements are made for the teachers to attend. The church sends representatives to denominational laboratory schools where the lesson materials for the next year are used in actual teaching situations. Nor does it neglect interdenominational opportunities for specialized training in laboratory schools and summer conferences and in local leadership training schools. The church which takes its leadership training seriously provides the funds and opportunities for these various experiences of in-service training.[2]

DEVELOPING NEW TEACHERS

The church has another obligation in its curriculum—namely, to develop new teachers. The entire process of Christian education from nursery on through the adult class and parents' program is the greatest potential leadership education program that the church can find. Through the responsibilities in which growing persons engage year after year in the curriculum, through the personalities they learn to know, through the general fellowship of the church as a whole, through the curriculum materials that the church provides for use with these persons and the program that is developed—through all these means such a strong sense of Christian fellowship and commitment should be built that Christian leaders inevitably blossom forth.

In order to insure thorough preparation for teaching, special opportunities for training should be provided by the church.

Teacher Training Classes

Classes for the training of teachers should be organized. Some of these groups may use courses in the Standard Leadership

[2] Write your denominational board of Christian Education for information on laboratory schools and training conferences.

Curriculum.[3] Others may use the adult courses in the curriculum but discuss them in the light of teaching values in the material. More and more members of parents' classes who have been studying together in order to be better teachers in the home, are challenged to teach in the Sunday church school. Leadership classes may be provided simultaneously with other classes of the church school. The church will also make use of denominational and interdenominational opportunities for training new teachers.

Apprentice Teachers

The prospective teacher learns by doing, just as pupils do. Apprentice teachers may be assigned to a class where there is a good teacher. After observation and some practice in teaching under supervision, a volunteer feels more adequately prepared to accept a class of his own. Often a well trained person may be found in the local church who cannot teach regularly, but who is willing to supervise beginning teachers. This is an excellent arrangement if the superintendent is not particularly skilled in coaching. The beginning teacher appreciates this kind of help.

Bob Takes a Class

The telephone rang one evening and an almost desperate voice asked Bob, a young man in the early twenties, to take over a class of eight-year-old primary boys and girls the next Sunday. The regular teacher had been called out of town by family illness, and a new teacher was needed immediately. Bob would be supplied with the teacher's guide, pupil's book, and activity packet in time to prepare for next Sunday's lesson, if he would only say "yes."

Bob had never taught before, but he made what he considered adequate preparation for the lesson. He looked over the suggestions in the teacher's guide and read the story carefully in order to tell it interestingly to the boys and girls in his class.

He was not prepared for what happened on Sunday morning! The children would not listen to his story. They wiggled out of their chairs and annoyed their neighbors. When the story was finished, before the class period was over, the entire class became unmanageable. One youngster asked as the period ended, "When is our teacher coming back? We liked her! You talk too much all the time! Have you got any kids?" Bob went home utterly discouraged. "Those eight-year-olds were impossible," he said.

[3] For information concerning the First and Second Series Courses of the Standard Leadership Curriculum, see *Leadership Education Handbook*, published by the Division of Christian Education, National Council of Churches, price 65 cents. For advanced work, see *Third Series Courses—Bulletin 503*, same publisher, price 50 cents.

The church school superintendent realized that Bob, as a new teacher, with no time for previous training, needed help and encouragement at once. He suggested to Bob that Miss Brown, the supervising teacher, would be glad to counsel with him.

An evening spent with Miss Brown, reviewing the session and stating his confusion, resulted in a different approach to the class the very next Sunday. Miss Brown had helped him to see that he had skipped over and omitted many of the suggestions in the teacher's guide which he needed to use and adapt. She showed him why they were there, emphasizing the importance of conversation instead of "telling" with this age child. She showed him how eager and trustful the children were, and how, through conversation, they could try to find out the answers to their questions as they read and learned together. She pointed out the variety of ways suggested for learning experiences which appeared in the teacher's guide and helped him plan the next session.

Miss Brown encouraged him to learn more about girls and boys of that age. She suggested a book on understanding eight-year-olds and one on creative activities. But she also emphasized the importance of knowing each boy and girl as a person, taking into account individual needs, personality, and growth.

After six weeks of help from Miss Brown, Bob was a different person. He sensed the reaching out of the children toward God, and how much they depended on his love and knowledge as they worked together. He was becoming acquainted with the real material in his class—the boys and girls—as he sat with them and watched and listened. He had read a book on behavior of children and studied the goals of Christian education and the purpose of the unit. He had observed the skill of the supervising teacher as she demonstrated in his class. He had made friends with his boys and girls and gained their respect and confidence. He now knew the greatest reason for teaching—love of children and love of God—not just "helping out," and he sought to meet the challenge which came to him each week with the eight-year-olds.

MOTIVATION TO GROWTH

Good teachers such as "Miss Myrtle," "Joe," "Jack O'Brien," and "John Bradford" in Chapter 1 need no motivation to grow. They are committed to an imperative, "Go Teach!" They are consecrated Christians. What happens to the children and young people in the class provides the motivation. Once a teacher senses the dynamic factors in the curriculum and witnesses the changes taking place in the individual and the group, the urge is there to become a better teacher, an instrument through which God may work.

Part 3

Producing Curriculum Materials

Chapter 8 *Interdenominational Cooperation in Curriculum Development*

A church school teacher was invited to serve on the curriculum committee of his denomination. During the week the committee was in session, he learned that some of the outlines under consideration had been prepared by interdenominational committees. He, with others, examined these outlines from the standpoint of the needs of his denomination and suggested modifications where changes seemed desirable. At this meeting, he also was asked to help make outlines that were initiated by the denominational curriculum committee itself. This church school teacher learned that his denomination cooperated with other denominations at many points in the making of curriculum outlines. He also learned that his denomination was responsible for meeting the curriculum needs of its own churches.

For years, many denominations have found ways to work together in planning curriculum and producing curriculum resources. Some denominations have united in informal cooperative groups. Many have worked in interdenominational organizations. At present more than thirty denominations in the United States and Canada cooperate in the making of curriculum outlines through the Commission on General Christian Education of the Division of Christian Education of the National Council of the Churches of Christ.

Cooperation among the denominations has been carried on in keeping with two historic policies, namely, "the desirability of cooperation among the denominations, and the prerogative of each denomination to determine the product which goes to its home churches." [1] The Division of Christian Education of the National Council accepts these policies, recognizing that cooperation must be voluntary and that each denomination is responsible for its own curriculum.

The policy of voluntary cooperation has permitted denominations to work together in curriculum outlining at the points where their needs are best served. Some denominations have initiated and carried on significant enterprises of curriculum-making for their own churches. The freedom permitted by this policy of voluntary cooperation makes possible working together at fruitful

[1] Report of the Committee on Lesson Policy and Production to the Commission on Educational Program, February 9, 1940, p. 3.

points and allows, at the same time, full expression of denominational initiative.

It may be added that the cooperation of denominations in the curriculum field extends beyond the making of outlines. Many denominational editors work together in the development of manuscripts that their boards can use. Many denominational publishing houses unite in publishing joint editions of educational materials. Some houses buy imprint editions from other publishers. Many pieces of printed material are recommended and merchandised by houses other than those publishing them.[2]

The denominations through the years have found cooperation helpful and profitable. The thinking and experience of the curriculum makers of each denomination contribute to the work of all. By uniting the experience and wisdom of the leaders of the denominations, all workers are enriched and the product of their work made better.

The work of the Commission on General Christian Education in making curriculum outlines is done chiefly through the Committee on the Uniform Series and the Committee on the Graded Series.

COMMITTEE ON THE UNIFORM SERIES

The teacher of an adult class picks up his Saturday newspaper and finds in it a treatment of the lesson he is to teach the next day. It is the same lesson that is in the quarterly publication his church has provided for him. If this teacher is curious, he will learn that the lesson treated in his newspaper and in the quarterly prepared by his denominational publishing house is a part of a series of lessons known as the Uniform Series, or popularly called "Uniform Lessons." He will discover that the series began in 1872 and has been continuously prepared since that date. When the Lesson Committee, as it was called, began its work in 1872, it decided upon a uniform lesson plan. After considering whether the plan should be based upon a content such as doctrine, Christian duties, the church year, or the Bible, it voted for a biblical content. While the character of the outlines and the ways of providing for uniformity have changed through the years, the purpose to issue a series of biblical lessons has remained to this day.

Present Committee

Who makes the outlines for the Uniform Lessons today? This teacher, if he continues his inquiry, will learn that the outlines are

[2] See Appendices, pp. 151-169.

developed by a committee of the Commission on General Christian Education of the National Council—the Committee on the Uniform Series. It is "made up of persons appointed by their respective denominations, which, although differing in certain elements of faith and polity, hold a common faith in Jesus Christ, the Son of God, as Lord and Savior, whose saving gospel is to be taught to all mankind." [3] There are approximately seventy members of the committee, representing thirty denominations in the United States and Canada. The committee includes representation for work with all age groups. It "includes only persons from denominations proposing to use the series and such general resource persons as may be desired." [4] The committee from time to time has invited biblical scholars to meet with its subcommittees and to help at various points in making the outlines, and it has invited such scholars to review and evaluate outlines already made. The committee works under the direction of a chairman elected triennially by the Commission on General Christian Education of the National Council and an executive secretary who is the director of the Department of Curriculum Development of the Commission on General Christian Education.

Present Uniform Series

The present plan was inaugurated in 1940 after an intensive study of the lesson situation. The committee was instructed to develop outlines which would be the basis for a "system of lessons, biblical in content, containing the principle of uniformity through including a core of common material and emphases to be developed in all age groups, but providing for a graded approach through supplementary materials and adaptations within the several age groups." [5] The age groups for which the new outlines were to be developed were primary, junior, intermediate-senior, and young people-adult.

The new series was to be biblical in content as the Uniform Lessons had been from the beginning. The series was to "seek to provide for the fruitful study of the Bible as a whole," yet to give "larger place to those portions of the Scriptures which afford greatest teaching and learning values." [6] It was to provide for children as well as for older age groups. The basis of uniformity was changed from a common Scripture passage to a common

[3] Introduction, Uniform Outlines for 1955, p. 4.

[4] Report of the Committee on Lesson Policy and Production to the Commission on Educational Program, February 9, 1940, p. 26.

[5] Uniform Outlines for 1955, p. 4, and Report of the Committee on Lesson Policy and Production, 1940.

[6] Uniform Outlines for 1955, p. 4.

core of Scripture material which would allow selection for the younger groups.

In the new series it was proposed "that there be frank recognition of the fact that absolute uniformity is not feasible," "that there are certain portions of the Bible record which cannot profitably be studied by children in the first six grades," the ideas being "too abstract, the point of view too far from their experience to make such a study profitable," and that "there are certain portions of the Bible which adults should study but which children are not ready to study." [7] The lessons were to be developed in cycles of six years each. The first cycle was made for the years 1945-1950.

Treatment of Special Subjects

Various groups and persons from time to time have been concerned to have included in the outlines special subjects such as temperance, Christian missions, Christian family life, and stewardship, and have requested the Committee on the Uniform Series to include lessons dealing with them. The committee early adopted this principle: "Since the outlines are primarily biblical outlines and the passages for study on a particular Sunday are selected in relation to a larger subject or biblical area, such as the life of Christ, a section of Old Testament history, the teaching of the prophets, or book studies, the most effective way to present special subjects will be to do so at points where they are related to the Scriptures being studied. This will avoid there seeming to be an intrusion or interruption in the course of study and it will give them greater value because of their relation to the Scriptures as a whole." [8] Due to a demand for a quarterly temperance lesson, the International Council of Religious Education took an action "requiring that provision be made for specific temperance lessons each quarter and that these lessons shall be so designated in the outlines." [9] The committee seeks biblical material from the area of each quarter's study that lends itself to an emphasis on temperance. It designates this lesson by including the word "temperance" in parentheses after the general title of the lesson.

The lesson outlines for each quarter, as they are developed, are checked to see that these special subjects are included.

The Cycle

The lessons are outlined in cycles of six years each. The committee is under instruction to "include in each year's study, oppor-

[7] Report of the Committee on Lesson Policy and Production, 1940, pp. 22-23.

[8] Handbook of Principles and Procedures, Item No. 31.

[9] *Ibid.*, Item No. 32.

UNIFORM SERIES

Cycle of 1951-1956

1951	1952	1953	1954	1955	1956
Mark—Gospel of Action	Early Followers of Jesus	Matthew—Gospel of the Christian Life (Continued)	John—Gospel of Divine Love	Christian Teachings (Doctrine)	Luke's Story of Our Lord (Continued)
Great Epochs of the Bible	The Ten Commandments and Teachings of Jesus	Paul and Some of His Letters (1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Philippians)	The Northern Kingdom and Its Prophets	The Southern Kingdom and Its Prophets	Luke's Story of the Early Church
Christian Teaching on Human Relations	The Rise of the Kingdom (Judges to Solomon)	Letters to Churches and Pastors (Romans, Ephesians, Colossians, 1 and 2 Timothy, Titus, Philemon)	Growth in Christian Living	Exile and Restoration (Jeremiah to Malachi)	Writings of Faith and Encouragement (Hebrews to Revelation)
The Beginnings of the Hebrew Nation (Abraham-Joshua)	Matthew—Gospel of the Christian Life	Bible Teachings for a Better World	Wisdom and Worship in Old Testament Literature (Job, Psalms, Proverbs, Ecclesiastes)	Luke's Story of Our Lord	Great Passages of the Bible

tunity for consideration of some aspect of the life or teaching of Jesus and some challenge to the Christian way of life." [10] In all outlines special materials for Christmas and Easter are to be included each year, with the Easter material placed in a relationship that will give it climactic value. Wherever feasible, the outlines are to offer suggestions for use with phases of the church year.

The committee takes into account the experience of churches in the use of the previous cycle. Sometimes a new type of course is introduced. If it has been helpful, it may be repeated. If it proves unsatisfactory, a similar course is not included in the succeeding cycle. Courses that are included in every cycle, such as the life of Jesus, are improved in the light of experience.[11]

The Completed Outlines

The work of the committee is completed when outlines of lessons for every Sunday in the year have been made. A typical outline of a lesson follows and illustrates the work done by the committee.

2. (15) January 11. Confessing and Following Christ

Background Scripture: Matthew 16.

Devotional Reading: Philippians 2:1-11.

Primary Topic: Jesus, the Son of God

Background Scripture: Matthew 16:13-17. Print same.

Memory Selection: Simon Peter replied, "You are the Christ, the Son of the living God." Matthew 16:16.

Suggestion: This lesson may help the children to see the happiness of Jesus, because Peter and the other disciples were beginning to understand that he was God's Son. It may lift up ways boys and girls may learn about Jesus today and suggest how they may help others to know Jesus.

Junior Topic: Jesus, the Son of God

Background Scripture: Matthew 16:13-17. Print same.

Memory Selection: Simon Peter replied, "You are the Christ, the Son of the living God." Matthew 16:16.

Suggestion: This lesson may help boys and girls to see the happiness of Jesus because Peter and the other disciples were beginning to understand that he was God's Son. It may lift up ways boys and girls may learn about Jesus today and suggest how they may help others to know Jesus.

[10] Handbook of Principles and Procedures, Item No. 6.

[11] The cycle for 1951-1956 appears on p. 117.

Intermediate-Senior Topic: What Is Christ to You?

Background Scripture: Matthew 16. Print Matthew 16:13-25.

Memory Selection: You are the Christ, the Son of the living God. Matthew 16:16.

Suggestion: The direct question which Jesus asked of his disciples during a period of withdrawal from the hostility of the Pharisees may be used to lead intermediates and seniors to face honestly their own beliefs about Christ and the place he holds in their lives. The demands of discipleship which followed Peter's confession should help the class recognize the choice which youth must make between following Christ and following selfish interests.

Young People-Adult Topic: Confessing and Following Christ.

Background Scripture: Matthew 16. Print Matthew 16:13-25.

Memory Selection: You are the Christ, the Son of the living God. Matthew 16:16.

Suggestion: Peter's confession marks one of the great episodes in the Gospel record. Jesus still seeks the free, spontaneous acknowledgment of his divine Lordship on the part of his disciples. One who makes such a confession, however, must be willing to face all its implications of daring loyalty to him who chose the Cross.

This is a lesson from a six months' study of "Matthew—Gospel of the Christian Life." The committee placed this study in the October-December, 1952 and January-March, 1953 quarters of the 1951-1956 cycle, with a final Easter lesson on Easter Sunday, April 5, 1953. This makes twenty-seven lessons devoted to the study of Matthew.

In each outline the committee provides, week by week, general material, and for the four age groups, specific material as follows:

1. General Material
   a. Lesson Title. This title usually indicates the Scripture content to be studied.
   b. Background Scripture. This is the core of the Scripture material from which the passages to be used by each age group are taken. It includes "all the general or background Bible passages used in all age groups and only these." [12]
   c. Devotional Reading. This is a passage of devotional quality and is related in thought to the lesson. It is in-

[12] Handbook of Principles and Procedures, Item No. 24. Beginning with the 1958 outlines, the term "Bible Materials" will be used to indicate this general background Scripture.

tended for use in the worship service of the church school.

2. For Each Age Group
   a. Topic. This may be a title that indicates primarily a life-centered treatment and takes into account the interests and experiences of the age groups.
   b. Background Scripture. This includes all the Scripture material to be used by the age group.
   c. Print Scripture. This is a passage of convenient length for printing. Most denominations include in their printed materials the basic text to be studied.
   d. Memory Selection. This is a brief, pointed passage preferably from the general background Scripture. When possible, the selection is to be the same for all ages.
   e. Suggestion. This is a brief paragraph which may indicate the scope of the content, suggest relevant present-day issues, and point out relations to other lessons. It is prepared primarily for editors and lesson writers.

The Home Daily Bible Readings

The Home Daily Bible Readings, not shown in the outline above, consist of a passage for each day of the year. The readings are listed for each week, beginning with Monday and closing with Sunday. The listing includes date, day of week, title, and Bible reference. For example:

January 18. M. An Ancient Prejudice. Luke 9:51-56.

Each passage is related to the lesson for the following Sunday with attention to seasonal emphases, such as Christmas and Easter. Effort is made to provide for continuity in the passages for the week. Selection of readings is made with the family group in mind to help provide for religious education in the home.

Approval of Outlines

The committee at its annual meeting makes a draft of outlines for a year. The outlines are then released to the cooperating denominations for revision and criticism. At the next annual meeting of the committee, the outlines for that year are revised in the light of criticisms. The outlines are then sent to the Executive Committee of the Commission on General Christian Education with a recommendation for approval, copyright, and release to the denominations.

Denominational Use of Outlines

The denominations are free to make adaptations in the outlines. In practice some denominations make no changes; others modify

them slightly; and still others rework the series. Some use only the young people-adult outlines; others use all but the Home Daily Bible Readings. Some denominations publish materials on all parts of the outlines.

The denominational editorial boards select their own writers and develop the lessons according to their own understanding of the meaning of the Scriptures. They may instruct their writers to center upon an exposition of the Scripture text or stress the relevance of the text to situations today.

The denominational boards determine the pieces of material to be developed. Among those issued today are student's and teacher's quarterlies, worship programs based on the devotional readings for use in the worship services of the church school, meditations based upon the Home Daily Bible Readings, and articles in leader's magazines that give Scripture background, suggest methods of teaching, and contribute related information.

Other Uses Made of the Outlines

Due to the long history of the Uniform Series, it is no doubt the most widely used system of lessons among Protestants. The use of the series is extended through license agreement beyond the member denominations of the Commission on General Christian Education of the National Council to other denominational and nondenominational publishing houses and to individual writers. At least eighty denominations make use of these lessons. Several commentaries on these lessons are published each year. The outlines are used in the preparation of church calendars, radio programs, and syndicated newspaper columns. Under the direction of a committee of the National Council of Churches, syndicated treatments of the Uniform Lessons are provided for both weekly and daily papers. In cooperation with the World Council of Christian Education, the outlines are made available for curriculum work in more than fifty other countries.

Ecumenical Values of the Uniform Series

For more than eighty years these lessons have united many denominations in a common effort in curriculum. These lessons have continually emphasized the conviction of the cooperating denominations as to the importance of the Bible and Bible study. The Committee on the Uniform Series has found a way by which representatives of the denominations of widely divergent points of view can work together. The fellowship among these workers has been rich and highly prized by all who have had a part in it. Surely the work of this committee has helped to strengthen the cooperative spirit in protestantism.

COMMITTEE ON THE GRADED SERIES

The movement for Graded Lessons began long before Uniform Lessons were authorized in 1872. Even after that system had been developed and had reached a high degree of popularity, the demand for Graded Lessons continued. The opposition to a national system of Graded Lessons was strong, and not until 1908 did the International Sunday School Association in convention at Louisville, Kentucky, authorize Graded Lessons for all age groups.

Several factors contributed to the development of Graded Lessons. A growing interest in child study centered attention upon the needs of the child. The limitations of the Uniform Lessons when used with children made clear the desirability of lessons more closely adapted to the needs of children. Experimental work in the preparation and use of Graded Lessons for children convinced workers of the practicality of such lessons. The authorization of Graded Lessons in 1908 started a development that continues to this day.

The Committee on the Graded Series Organized

A study of the lesson situation in 1939 revealed that cooperation in the graded field was spotted. Various groups of denominations were coming together to make outlines and some to prepare manuscripts for courses. For example, Junior Topics were outlined through an informal cooperating group. Some denominations were cooperating also in the actual publication of graded materials. At the same time, certain outlines for graded curriculum were being produced through various committees of the International Council of Religious Education: departmentally graded outlines through the Group Graded Lesson Committee, and outlines for vacation and weekday church school courses through subcommittees of the Committee on Vacation Religious Education and the Committee on Weekday Religious Education.

The organization of the Committee on the Graded Series in 1942 brought together the work of the International Council of Religious Education in the graded curriculum field and provided a channel through which the denominations desiring to do so could cooperate. (The International Council of Religious Education is now incorporated into the Division of Christian Education of the National Council of Churches.)

The Purpose of the Committee

The purpose of the committee was to prepare a type of outline that was described as follows: "International Graded Lessons

(Interpreting Christian Faith and Life)[13]—a system of lessons carefully graded to the maturity of the pupils, either by single years or groupings of two or more years, taking account of emergent interests and needs and rich in biblical content and Christian doctrine." [14] The committee was to develop outlines for "an inclusive curriculum of religious education for all age groups; including Sunday church school sessions of all types of churches wishing any form of graded lessons, weekday sessions, vacation sessions, society topics, camps, and family religion." [15]

Organization of the Committee

The Committee on the Graded Series is composed of approximately one hundred persons appointed by the denominations intending to use outlines produced by the committee. The number of representatives which a denomination may have is determined by the needs of the denomination and its willingness to send persons to the meetings of the committee to work on outlines. The number of denominations participating in the work of the committee varies from time to time, but usually is more than twenty.

The officers of the committee include a chairman who is elected triennially by the Commission on General Christian Education and an executive secretary who is the director of the Department of Curriculum Development of the Commission on General Christian Education of the National Council.

The committee is organized into subcommittees, each of which is responsible for the outlining of some part of an inclusive curriculum of Christian education for the church. At this writing, there are subcommittees relating to: Cycle Graded Lessons, Closely Graded Lessons, Society Topics, Curriculum for Older Youth and Young Adults, Weekday Church School Curriculum, Vacation Church School Curriculum, Home Curriculum, Adult Curriculum, Camp and Conference Curriculum, and Audio-Visual Materials.

Work of the Committee

The committee meets annually for a period of approximately ten days. Its meetings are characterized by rich fellowship and serious work. Enrichment sessions are provided to strengthen the work of the committee and to enrich the lives of those who attend. The committee has invited theologians, biblical scholars, teachers, and others to participate in such sessions.

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[13] Both the graded and uniform outlines are now copyrighted under the title, *International Sunday School Lessons; The International Bible Lessons for Christian Teaching.*

[14] Report of the Committee on Lesson Policy and Production, 1940, p. 20.

[15] 1942 Yearbook, The International Council of Religious Education, pp. 101 and 192.

The committee, when interests of member denominations determine, makes a study of the needs and developments in the field of some age group. Experts in the field of need are invited to the annual meeting for conferences. These specialists bring expert knowledge of age groups and of methods to be used with them. In this way, the members of the committee are helped to develop the curriculum that will meet present-day needs. Conferences have been held in relation to materials for the nursery age, curriculum for older youth, and other special needs.

The work of the committee ends with the making of outlines. Below are samples of outlines for individual sessions.

Junior Cycle Graded Lessons—1953

2. (6) Feb. 8. Followers of Jesus
Biblical Material: Matthew 4:17-23; 5:14-16; Acts 2:14, 41-47; 3:1-8; 4:13; 9:36; 11:19-22.
An opportunity for an appreciation of some of the early followers of Jesus and the ways in which they followed his teachings and example, sharing the good news wherever they went.

Kindergarten Closely Graded Series

Session 2—Another Family Jesus Loved
Biblical Material
Story: Luke 10:38-42 (Jesus visits Mary and Martha)
Verse to Remember: Acts 10:38 (Jesus went about doing good.)

In this session the children will hear another story in which Jesus is a visitor; his hostesses try to make him comfortable and he helps them. The children may plan to invite guests and make them comfortable; they may carry out the plans during a second hour, during the week, or next Sunday.

When the first draft of outlines has been completed, it is released directly to the denominations for study and evaluation. At the next meeting of the committee, suggestions and criticisms are taken into account in the revision of the outlines. The outlines, when completed and approved by the committee, are referred to the Executive Committee of the Commission on General Christian Education with the recommendation that they be approved, copyrighted, and released.

Scope of the Work

The work of the committee is as broad as the field of graded curriculum. Two series of lessons are outlined for the regular class

session of the Sunday church school, the Cycle Graded and the Closely Graded. Denominations may choose to use either one of these series; a few use both.

Cycle Graded Lessons. The Cycle Graded outlines, as originally conceived, were to be prepared "for those Sunday church schools which desire lessons graded within the limitations of a brief age span." [16] They were to be departmentally graded. The committee, in describing its work, said of the series: "The Cycle Graded Series interprets the historical faith of Christianity. It presents that faith to growing persons at the various stages of their development, in the light of the experiences which they have shared and can understand. It aims to influence daily living in the light of that faith. . . . The chief intent of the series is to assure an ever-deepening experience and an ever-expanding expression of the Christian religion." [17]

A two-year cycle is prepared for the kindergarten level and three-year cycles for the primary, junior, intermediate (junior high), and senior age groups.[18]

Closely Graded Lessons. These lessons "are planned for those church schools which desire a program of Christian education correlated to the experience and religious needs of its children and youth, and paralleling their year-by-year growth and development." They seek to provide a basis for a well-balanced course of study related to the objectives of Christian education and to the interests and religious needs of each age.[19] Outlines are made for all groups in the church school from kindergarten through senior high age.[20]

The practice of the denominations in their development of materials based on the Closely Graded outlines differs. One development is to maintain the year-by-year basis of gradation; the other is to prepare the materials so they can be used in situations that cannot follow the year-by-year gradation.

Society Topics. Outlines are prepared for that part of the "inclusive curriculum for juniors and youth which channels through the society, club, or other organization within the framework of the church's educational program." Outlines are developed for junior, intermediate, and senior-older youth groups.[21]

Curriculum for Older Youth and Young Adults. A series of

[16] Statement, "The Work of the Committee on the Graded Series," February, 1943, p. 10.

[17] Introduction, Cycle Graded Lessons, 1954-1955.

[18] See p. 128 for a three-year junior spread.

[19] Statement, "The Work of the Committee on the Graded Series."

[20] See p. 127 for a two-year kindergarten spread.

[21] See p. 129 for a three-year intermediate (junior high) spread.

courses for use by persons of post-high-school age is being outlined. These courses are designed to be used in any situation in which older youth or young adults may come together for study and discussion. The courses will deal with the essentials of Christian faith.

Weekday Church School Curriculum. Outlines of courses for grades 1 through 12 are prepared in four categories: The Bible, The Church, Christian Living, and God's World. Textbooks are being published cooperatively upon outlines made by this subcommittee.

Vacation Church School Curriculum. Outlines of courses for kindergarten, primary, junior, and junior high age groups are developed. These courses are grouped according to the following categories: God and His World, Jesus Christ, Our Bible Heritage, The Church, Personal and Group Relationships, and Wider Relationships. Some of the first courses outlined for the vacation school provided for twenty sessions; others for twenty-five. In recent years outlines for ten-session courses have been developed.

One recent development in the vacation church school field is the preparation of ten-session texts on a broadly graded basis for use in small schools. These courses are for younger children (ages 4-8) and older children (ages 9-12 or 13).

Textbooks are being published cooperatively upon the outlines produced by this subcommittee.[22]

Adult Curriculum. Outlines for courses that may be used on an elective basis are prepared, and studies relating to adult curriculum are made.

Home Curriculum. Outlines as needed are prepared for resource material for use in the home—guidance material for families and helps for parents in the relations of home and church. Some publications have been cooperatively produced upon these outlines.

Appraisal

Perhaps no accurate and proper appraisal of the work of the Committee on the Graded Series can be made, since there is no adequate estimate of the number of pupils and teachers who have used the materials based upon the graded outlines. That the influence of the committee has been significant and far-reaching is

[22] Teacher's books, pupil's books, and other materials based on outlines prepared by the subcommittees on vacation and weekday church school curriculum and adult and home curriculum are produced interdenominationally through the Cooperative Publication Association. See pp. 142-143. Leaflets describing the Cooperative Series of Texts may be secured from denominational book stores or the Division of Christian Education.

KINDERGARTEN SPREAD—Closely Graded Courses, Committee on the Graded Series

Quarter	PARTS I-IV (Arabic numerals indicate number of sessions)		PARTS V-VIII (Arabic numerals indicate number of sessions)	
October	I. Friends at Church	(4)	XII. Church Friends	(3)
November	II. Thanking God for Good Gifts	(4)	XIII. Thanking God for Homes	(5)
December	III. Christmas Is Here	(5)	XIV. Christmas	(5)
January	IV. Stories of Jesus	(4)	XV. Stories About Jesus	(4)
February	V. Children Everywhere	(4)	XVI. Friends Show Love	(5)
March	VI. In a Kind and Friendly Way	(5)	XVII. Helpers at Church	(4)
April	VII. God's Springtime World	(6)	XVIII. Enjoying and Sharing Springtime Surprises	(5)
May	VIII. Helpers at Home	(7)	XIX. Children at Home Around the World	(4)
June			XX. We Learn to Live Together	(4)
July	IX. We Are God's Helpers	(4)	XXI. Our Summer World	(4)
August	X. Jesus and His Friends	(5)	XXII. Learning About God's World	(5)
September	XI. Growing Up	(4)	XXIII. How We Grow	(4)

JUNIOR SPREAD—Cycle Graded Lessons, Cycle of 1954-1957—Committee on the Graded Series

Fall	Winter	Spring	Summer
1954-1955			
I. Palestine, the Land of Bible People (9) II. Christmas Around the World (4)	III. The Church at Work in India and Pakistan (Missionary unit) (5) IV. The Story of Jesus (8)	IV. The Story of Jesus (Cont.) (4) V. Living as Christians in the Family (5) VI. Facts About Alcohol and Tobacco (4)	VII. Churches in Our Community (5) VIII. Songs and Poetry in the Bible (4) IX. Workers for a Better World (4)
1955-1956			
I. Learning to Use My Bible (9) II. Four Books About Jesus (4)	III. New Ways of Spreading the Gospel (Missionary unit) (5) IV. What It Means to Be a Christian (8)	V. The Good News Travels (9) VI. This Is My Father's World (4)	VII. Stories of the Early Hebrews (9) VIII. Living as Christian Neighbors (5)
1956-1957			
I. How Our Bible Grew (9) II. The Meaning of Christmas (4)	III. The Christian Church in the Philippines (Missionary unit) (4) IV. Finding Out About Protestants (9)	V. We Worship God (6) VI. In the Days of the Kings and Prophets (7)	VII. In the Days of the Kings and Prophets (Cont.) (4) VIII. Christian Uses of What We Have (4) IX. Man's Part in God's World (5)

NOTE: Roman numerals used in chart refer to successive units of study; Arabic numerals, to number of sessions in each unit.

INTERMEDIATE SPREAD—Society Topics, Cycle of 1954-1957—Committee on the Graded Series

Fall	Winter	Spring	Summer
1954-1955			
I. Intermediate Fellowship (1) II. Campfire and Star Study (2) III. Worship Plans and Resources (4) IV. Thanksgiving (2) V. Season for Singing (2) VI. Christmas (2)	VII. Missions (4) VIII. Prejudices (3) IX. Learning About Our Church (3) X. Parables of Jesus (3)	XI. Easter (2) XII. These Things Need Doing (3) XIII. Home Relationships (3) XIV. Planning for Summer (2) XV. Intermediates Around the World (3)	XVI. Getting Something for Nothing (3) XVII. Christian Citizenship (3) XVIII. Standards for Recreation (3) XIX. Prayers of the Bible (3) XX. Outdoor Vespers (1) XXI. Intermediate Fellowship
1955-1956			
I. Intermediate Fellowship (2) II. Using Our Bible (4) III. Pressure Points (2) IV. What We Believe About God (3) V. Christmas in Many Lands (2)	VI. Americans All (Missionary Unit) (4) VII. Making Bible Preachers Live (3) VIII. The Church Service of Worship (4) IX. Preparing for Easter (2)	X. Easter (1) XI. We Are Debtors (4) XII. Three Score Years—or Ten (3) XIII. Let's Join the Human Race (2) XIV. God's Wonder World (3)	XV. Letter to the Philippians (3) XVI. Christian Disciplines (5) XVII. How I Use My Eyes and Ears (4) XVIII. Our Intermediate Fellowship (2)
1956-1957			
I. Intermediate Fellowship (1) II. Friends of Paul (3) III. You—A Missionary (2) IV. Transmitting the Bible Today (4) V. Christmas and New Year (3)	VI. This Is Our Denomination (4) (Include missions) VII. Give and Take (2) VIII. Year-Round Activities (2) IX. What's Funny? (2) X. Why Does It Matter? (3)	XI. The Power of Prayer (Easter Emphasis) (3) XII. Things Families Do Together (3) XIII. Sing unto the Lord (3) XIV. Our Plundered Planet (2) XV. Summer Activities (2)	XVI. That Men May Live (3) XVII. What Jesus Says to Me (4) XVIII. Why We Act the Way We Do (3) XIX. It's a Small World (3) XX. A Continuing Fellowship

NOTE: Roman numerals used in chart refer to successive units of study; Arabic numerals, to number of sessions in each unit.

not doubted by those who know its work. It is safe to say that millions of people each year use materials developed on the outlines made by the committee.[23]

The significance of the work of the committee is apt to be found in its emphasis upon the spiritual needs of pupils and the necessity of grading materials according to the abilities of the learner. In a day when the pupil may so easily be lost sight of, the committee has stood for outlines that put first those needs that may be met by Christian faith. The committee has emphasized throughout the importance of the Scriptures and has sought to make full use of their teaching values.

Through the Committee on the Graded Series, the denominations which desire to cooperate in curriculum-making have found a way to work together at a complex and significant task. They have made and are making a contribution to that spirit of unity which must come to characterize Christian people everywhere.

JOINT COMMITTEE ON AUDIO-VISUAL MATERIALS

Both the Committee on the Uniform Series and the Committee on the Graded Series recognize the importance of audio-visuals in the curriculum and the need for integration and correct use of these in the curriculum. In view of this, both of these major curriculum bodies have subcommittees on audio-visual materials. Members of these subcommittees, together with other denominational representatives and audio-visual consultants, constitute the Joint Committee on Audio-Visual Materials. It is the function of this committee to prepare production outlines for needed curricular audio-visuals, to do basic studying, and to project plans for the most satisfactory integration of audio-visuals in the curriculum.

The production outlines are made available for constituent denominations to use in providing audio-visuals related to the curriculum. Audio-visuals are expensive to prepare and distribute, however, and since they can often be produced in ways which make them usable by more than one denomination, they are often produced cooperatively. Through the Department of Audio-Visual and Radio Education and the Broadcasting and Film Commission of the National Council of Churches, channels for collaboration in production have been developed.[24]

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[23] See Appendices, pp. 152-167, for information concerning denominational uses of the Cycle Graded Series, the Closely Graded Series, and Society Topics.

[24] Examples of audio-visuals produced through these procedures are the "Family Life Audio-Visuals." (See Bibliography.)

CURRICULUM SERVICES OF THE NATIONAL COUNCIL OF CHURCHES

The cooperative curriculum processes are carried forward through the Department of Curriculum Development of the Commission on General Christian Education of the National Council. This department has been established to provide channels through which interested denominations may cooperate in the planning of curriculum for Christian education. It makes available all necessary administrative machinery and editorial processes through which the interdenominational work may proceed satisfactorily. It provides services which enable representatives of many denominations to meet together to study problems concerning curriculum, to formulate principles and objectives, and to prepare documents and guides for use both in curriculum development and in curriculum interpretation. It also maintains liaison relationships with other organizations or committees whose work relates directly or indirectly to curriculum construction.

The Department of Curriculum Development does not produce printed curriculum materials as such. Rather, it provides administrative and editorial services for the Committee on the Uniform Series, the Committee on the Graded Series, the Joint Committee on Audio-Visual Materials, and other groups engaged in curriculum work, such as the Special Committee on the Curriculum Guide, which has prepared this book. The executive director of the department serves as executive secretary for all of the curriculum committees, maintains liaison relationships with the Cooperative Publication Association, and cooperates, through correspondence and in person, in the many aspects of interdenominational curriculum work.

In the field of missionary education, curriculum materials of an interdenominational nature for the various age groups are provided directly by Friendship Press. These publications are produced through the Joint Commission on Missionary Education of the National Council of Churches.

Chapter 9 *Denominational Production of Curriculum Materials*

Every fall thousands of men and women have books, quarterlies, and other curriculum materials put into their hands to help them teach church school classes and lead others in Christian education. Many of them give little thought to the source of those materials and the work involved in their production. Many workers take their materials for granted. They may never look to see who wrote or edited them. They may never have been informed as to the work which editors, writers, and publishers do to put into their hands the materials required by the curriculum of their church.

Who is responsible for planning a curriculum of Christian education and for creating curriculum materials for a denomination? As stated in the previous chapter, it is recognized that this is properly the responsibility of the denomination itself. In recent years many denominations have become increasingly active in developing curriculum for their churches and in producing their own materials.

Acceptance of the principle of denominational responsibility for meeting its own curriculum needs has not diminished cooperation. It has rather opened the way to cooperative activities that could have been done on no other basis.

DENOMINATIONAL CURRICULUM COMMITTEES

Who outlines the curriculum for a denomination? Is this a task in which only experts in curriculum construction can engage? Are workers in the local church ever invited to help determine the curriculum outlines for their denomination?

Most denominations set up some kind of committee or organization to develop curriculum plans. While there is no common pattern for the organization of denominational curriculum committees, most, if not all, denominations try to have many interests and points of view represented in the membership. Some committees include representatives of national program and editorial departments, persons with experience in age-group fields, professors in colleges and seminaries doing work in Christian education, writers of curriculum materials, and, above all, local church leaders, ministers, directors of Christian education, and teachers of various age groups. Some have young people on their

committees. Effort is made to include in the membership of these committees persons who know the needs of both large and small schools, of rural, town, and urban churches, of churches with inadequate resources and of those that are well equipped. These curriculum committees include those who are technically trained in curriculum construction and those who have had extensive experience in the use of curriculum materials in churches.

Denominational curriculum committees do more than make outlines. They plan curriculum according to a carefully worked out philosophy of Christian education which may have taken months to develop. They give careful consideration to the outcomes that should be achieved through the curriculum, and they study educational procedures in order to suggest those which may be most effective. Curriculum committees must lay solid foundations for their work.

THE EDITORIAL PROCESS

When a committee completes outlines for the curriculum, the outlines are turned over to editors for the preparation of materials.

Detailed Planning of Materials

One of the first matters to be decided is the number and kinds of pieces of material to be created. Will there be a book for the teacher and one for the student? Will there be a piece of material that relates the teaching process to the home? Will there be flat pictures? If so, will they be reproductions of masterpieces or will new pictures be created? Will there be audio-visual materials? Will resource books for teacher and student be developed? In deciding the number of pieces of material to be created, the function of each piece will be decided. The function determines the nature of the content and the way it is to be organized. What is the teacher's book to do? Is it to give guidance as to class or group procedures? Is it to suggest teaching plans, and, if so, how specific will the suggestions be? Will it give background information for the teacher? Will the material be developed so as to motivate the teacher and help to give him a feeling of adequacy? Will it create in the teacher an interest in the course, and will it thrill him as to its possibilities? How many pages will the printed book contain? What will be the size of the page and of the type? On what kind of paper will the book be printed? Such questions as these must be asked with respect to every piece of material printed.

The cost of materials will be carefully estimated in advance. There must be a possibility of retiring costs within the life of the material. First plans are sometimes modified when the costs of production have been determined and the probable circulation

estimated. The final decision is then made as to the number and kinds of pieces of material to be produced.

Selection of Writers

The next step in the editorial process—that of selecting writers—is one of the most important. For it is only the writer of creative mind and consecrated heart who makes materials that are effective tools of Christian education.

What qualifications should curriculum writers possess? Curriculum writing involves expertness in several fields. Such writers should know the age group for which they write, have a working knowledge of the Bible (especially from the standpoint of its teaching values), understand teaching methods, and know something of current ideas and events and of the impact they are making upon the age group for whom they are writing. These writers must have the ability to write clearly and interestingly. They must be able to discipline themselves so as to work creatively within the limits of their assignments and appreciate the necessity of following schedules and meeting deadlines. They should be able to envision a class or group at work and to write in such a way as to help teacher and students carry on an effective learning procedure.

Obviously, few persons with all of these qualifications can be found. Actually, editors use the best qualified persons they can discover. Then they seek through preliminary training and supervision to help writers to measure up in all these aspects of curriculum writing. Even then, manuscripts frequently have to be rewritten.

Writing curriculum materials is hard and exacting work. It takes devotion to the cause of Christian education to do it. Of all Christian workers, there are none more consecrated than the writers of these materials.

Conferences with Writers

Editors have learned that a conference with writers before the writing begins gives writers confidence, makes clear the writing assignments, and insures better manuscripts. Sometimes the editor calls into conference all the writers when a series, such as lessons for an age group, is to be written. The conference of editors and writers may be several days in length. Or the editor may hold individual conferences with his writers. Whether held individually or in groups, preliminary conferences save time in the long run and result in more satisfactory materials.

Policies Regarding Use of Copyrighted Materials

The editor in his conferences with writers will state his policy as to the use of copyrighted material. Such material should not be used without permission from the one who holds the copyright. Some editors ask the writers to secure the permission themselves. In some cases, the editor prefers to have only original materials; in other cases, he may want to use a considerable amount of quoted material. The policy of the editor should be clearly stated to the writer in the beginning.

If the writer is to secure the permissions for the use of copyrighted material, he should be instructed as to the way to secure them. In writing for them, he should give an exact quotation of the materials for which permission is requested. Some editors require a carbon copy of the letter requesting permission to use materials together with the letter granting permission. If an explanation is given as to the use of the material, permission will sometimes be granted without the payment of a fee. Some publishers grant permission for the use of short quotations but will charge a fee for extended ones. The publisher usually states the credit line to accompany the quoted material when it is published. Usually the publisher and the writer of the material must be named, and the fact that the material is copyrighted and used by permission must be stated.

Whether the writer or the editor is to pay the fee for the use of copyrighted material should be determined in advance.

The policy with respect to quotations from versions of the Bible should be made clear to the writer. All quotations should be accurate, even to spelling, capitalization, and punctuation. When quotations are to be used from a copyrighted version of the Bible, clearances should be made concerning permission to quote. The King James Version may be quoted without permission. The American Standard Version and the Revised Standard Version are copyrighted by the Division of Christian Education of the National Council. Publishers of member denominations may usually quote from these versions without charge, and other publishers may quote up to five chapters or 250 verses without special permission but with acknowledgment of copyright.[1] Many of the modern versions by individuals are copyrighted also, and permission must be secured for quoting from them.

Writing the Curriculum Units or Courses

The writer, with the outline of the curriculum unit or course he

[1] Editors and writers may secure a copy of the "Statement of Policy" regarding the use of quotations from these versions from the Division of Christian Education of the National Council.

is to develop and the notes he made in his conference with the editor, is ready to begin his work. Every experienced writer has learned the method of work that best suits him. Writers of limited experience may be helped by the suggestions that follow.

The first step the writer should take is to orient himself to the field of the course and to the needs of the age group for whom he is writing. A thorough study will be made of the materials already available in the field of the course. The writer needs background and will read books written by scholars and experts.

One problem the writer faces is the limitations of the teachers who are to use the material. He must make the material he writes just as practical and easy to use as possible. Material will be more effectively used when it is written clearly and in sufficient detail to be readily understood. Source materials referred to should be available to the users of the curriculum. As far as possible the material should include resources such as stories, songs, and pictures which the teacher may need.

Another problem that confronts the writer is the amount of detailed procedure to suggest. Should the writer expect the teacher to use his own initiative in working out plans, or should he include a detailed teaching plan? The editor will no doubt have instructed the writer at this point. The practice most writers follow is to give a plan in detail. This will give the teacher of limited ability the help that he needs. The creative teacher will use the detailed suggestions merely to help in formulating his own plans. Sometimes the writer suggests alternate procedures.

As the writer works he will keep in mind the purpose of the course, the scope it is to cover, and the age group for which he is writing. Inexperienced writers often fail to keep the purpose in mind and so write a course that is confusing to the teacher. When the scope of the course is not kept in mind, the course may overlap another in the series of which this course is a part. To lose sight of the age group generally results in a course that does not "fit." The editor then must return the manuscript for rewriting.

It is a helpful practice for writer and editor to keep in touch with each other as the writing progresses. The writer will perhaps be asked to submit a preliminary outline of the course. This will enable the editor to see that the writer is moving in the right direction, and it gives the writer opportunity to ask questions. During the writing, editor and writer may frequently communicate with each other to the profit of both. Some writers need encouragement as they write in order to produce their best. Others need stimulation from time to time to keep the quantity of their production at the proper level. If editor and writer work together.

much rewriting may be avoided and deadlines will more likely be met.

When the manuscript has been completed, the editor usually refers it to a group of reviewers. These reviewers are carefully chosen as to their knowledge of the age group for which the materials are written, the use of the Bible with this age group, and their understanding of teaching procedures and content.

Review of Manuscript

The reviewers note errors, evaluate suggested procedures, point out parts that are especially well done, and state whether, in their judgment, the course meets the specifications of the editor. When sending the manuscript to the reviewers, the editor should include a statement of the purpose of the course, a description of its scope and content, and a copy of instructions given by him to the writer. The reviewers then measure the manuscript in terms of what the writer is supposed to do.

Revision of Manuscript

The evaluations of the reviewers are collated by the editor. If the manuscript has to be rewritten, wholly or in part, it is returned to the writer. Sometimes the reviewers do not agree. Then the editor instructs the writer as to which suggestion to follow. When the revised manuscript is received by the editor, he checks it to see that the suggestions have been properly carried out.

Some persons who have many creative ideas cannot bring a manuscript to the state of perfection the editor desires. In such cases, manuscripts have to be rewritten. All manuscripts, no matter how nearly perfect they are, have to be adjusted to space limitations. No writer should consider his manuscript inviolate, as "cutting and filling" are an inevitable part of the editorial process.

Experimentation with Material

In many cases materials before publication will be experimented with by "average" teachers or leaders in "average" situations. The methods suggested will be tested. The response of students as well as teachers or leaders will be noted. Such experimentation will give the editor some idea in advance as to how useful the materials will prove to be.

Editing for Accuracy

When a manuscript has been accepted, it is ready for processing. It must be checked for accuracy. Dates, statistics, names of organizations, and historical events are among the items to be

noted. Spelling, capitalization, and punctuation must also be checked. Sentences and paragraphs must be scrutinized for clarity and accuracy of expression. Quoted material must be examined for accuracy, credit lines, and, if copyrighted, for permissions. Errors have a way of creeping into manuscripts even though the writer may be exceptionally painstaking.

Layout

An early step in processing many manuscripts is to plan or lay out each page. The kinds of type to be used, the style of heading, and the location of illustrations on each page must be determined. A test that should be made of every page of printed matter is its readability.

The larger editorial staffs have an editor responsible for the layout of the pages. In such cases the editor will work with the layout editor. Where staffs are small, editors must become as expert as possible in planning their publications.

Not only must each page be planned from the standpoint of readability, but each piece of material as a whole should be designed so as to express its character and purpose.

Printing

Before releasing a manuscript to the printer, it must be carefully marked that the printer may know just how the type is to be set and arranged on the page. Careful marking of the manuscript prevents errors and saves time.

When the type has been set, proofs are pulled and sent to the editor who answers queries raised by proofreaders and makes corrections of errors that have not been noticed in previous readings. Final page proofs, when all corrections have been made, are submitted to the editor for his O.K. The manuscript is then ready to go to press.

AUDIO-VISUAL PRODUCTION PROCESS

Present-day recognition of the effectiveness of audio-visual materials in Christian education has brought an increasing use of them, particularly projected visuals and recordings. If their use is to be an integral part of the curriculum, audio-visuals should be described when units are planned. The kind of audio-visuals—motion picture films, slides, filmstrips with or without recorded sound, or recordings without visuals—that will most effectively help to achieve the purposes of the unit should be indicated. To follow this practice means that at the beginning of curriculum planning, decision will be made as to which parts of

the curriculum will be most effective through the use of audio-visuals and which most effective through the use of printed materials.

The production of audio-visuals is an expensive process. In order to produce better audio-visuals, denominations frequently cooperate in their production. Whether a denomination produces alone or in cooperation, the steps in production are essentially the same.

First Planning

The first step in the development of audio-visuals is to call a production conference of those interested. If the production is to be cooperatively done, representatives of the denominations involved must be present.

At this conference a description of the audio-visuals is drawn up to accompany the description of the curriculum unit or course. A calendar of production is set up. As a precaution, a careful check of existing audio-visuals is made to avoid duplication.

A committee, known as a Project Production Committee, is named. It is composed of official representatives of the cooperating groups or denominations. The responsibility for carrying forward the project rests upon this committee. If production is to be cooperative, clearance is made with the denominations involved, the Executive Committee of the Commission on General Christian Education, and the Business Committee (National Council of Churches).

Production Outline

After the initial clearance has been made, the Project Production Committee then draws up a comprehensive outline of the audio-visual to be produced. The outline is used to secure estimates of production costs from producers. At this point in cooperative production the Broadcasting and Film Commission is asked to cooperate with the Department of Audio-Visual and Radio Education (National Council of Churches) in selecting the producer.

In cooperative production, the denominations usually accept responsibility for preliminary costs.

It is best for the committee to plan at this stage of the production the way the audio-visual is to be introduced to the field. Guidance materials for the use of the audio-visuals should also be planned.

Treatment

When the producer has been chosen, he prepares an expanded outline of the audio-visual and indicates the story line or treatment to be given. By this time important decisions must be made. Will the visuals be photographs or art work? Will synchronized sound accompany the visuals or will there be a reading script or captions on the film? What will be the running time—ten, thirty, or sixty minutes?

Story Conference

After the presentation of the treatment, or sometimes simultaneous with it, a story conference should be held. The production committee, with specialists in the field of the unit, will meet with the producer and/or script writer to confer on details of content. This conference will result in mutual understandings that will prevent the rewriting of the script too many times.

The Script

When the script writer has completed a draft of the script, the production committee arranges a meeting of all the representatives of the participating groups. The writer or producer may read the script and present sample sketches of the pictures. Decision is made as to the portions, if any, that should be revised. The revised script may be reviewed by an executive committee of the production committee. A consultant, appointed by the production committee, works with the producer in the preparation of the picturization of the materials.

Test Prints and Recordings

When test prints and pressings have been completed, the production committee meets to review them. If the audio-visual is a filmstrip or set of slides with accompanying recording, there will be a test print of the pictures with recording in tentative form, possibly on tape. In the case of a motion picture film, it is desirable to have a consultant or consultants through the entire process so that when the "answer print" or "work print" is reviewed, it will more nearly meet with approval by the production committee. Obviously, making changes at print stage is very expensive.

Packaging and Distribution

The manner of releasing audio-visuals is important. When more than one audio-visual is developed as a part of a unit of work, the relationship of one audio-visual to another should be made clear. Audio-visuals must be packaged and distributed in such a way as

to secure their best use. The distribution channels, denominational or otherwise, must be determined early in the production stage.

The steps necessary from the first idea for an audio-visual to the final product, including guidance in utilization, represent a long and intricate process. The neat package that comes to the local church represents the work of many persons with different skills and an investment of much time and money. This investment is made to provide Christian education with effective teaching instruments.

PARTICIPATION OF WORKERS IN THE LOCAL CHURCH

It must not be thought that only those who are called to serve on curriculum committees and are charged with editorial responsibilities are the sole contributors to the process of developing the materials of Christian education. Local church workers may have a part in the production of such materials. They continually evaluate materials in use and they may report to editors the results of their use of materials. They may indicate the strength and weaknesses of these materials. Such evaluation helps in the development of new materials.

These workers may also express needs to denominational boards. Many of them do. Changes are frequently made in materials and new materials created because of suggestions made by workers in the local church.

Many of these workers experiment with these materials before they are published, and by their testing, help to perfect the materials before they reach the printed stage. Many of them review the manuscripts and offer constructive criticisms.

Editors and all curriculum makers are always seeking reports on the use of their materials when the materials have been used in the ways for which they were planned. This use of materials gives an accurate test of them in ordinary situations and provides invaluable data for future materials.

DENOMINATIONAL PUBLICATION

The investment in denominational publishing houses totals millions of dollars. Most denominations have their own publishing enterprises. They do their own publishing in order to secure the kinds of materials they desire and to assure a complete service to their churches.

Some of the materials, published at a loss, are issued as a service to the churches. Other materials merely pay the cost of pro-

duction. On the rest of its publications, a publishing house must make a profit in order to continue in business.

Comparison of present-day materials with those produced but a few years ago shows astounding improvements. From the standpoint of attractiveness and readability, the materials of today are far superior. More illustrations are used. Many publications are produced in color. The publishing houses have invested thousands of dollars in the production of religious paintings and in their publication.

Denominational publishing houses face a problem in financing their publications. They must depend largely upon subscriptions, not advertising, for meeting the cost of production. The materials of Christian education are about the only medium of communication, except books, that are not paid for by the advertiser. These publishers receive no offerings from churches. This dependence upon subscriptions places severe limitations within which the denominational publisher must work.

Workers in local churches often demand high quality in Christian education publications and at the same time want the price held to a low figure. But high quality and low price do not go together. Every step publishers can take to make the materials they produce more readable and usable increases the cost of production. All of the devices to improve quality—illustrations, color, blurbs, and headings—add to costs.

It is no small convenience for churches to have a central place from which to order all the materials of Christian teaching that they use. Denominational publishing houses render this service.

Churches are often urged to buy from their own publishing house. The reasons are obvious. Only through this support can a denomination have all the Christian education materials of the kind it desires. Without the denominational publishing house, churches would have to purchase materials from publishing concerns which do not pretend to offer churches a complete service. Patronizing one's own publishing house should be looked upon as a way of helping that house to render service to the denomination. A denominational house, although under the need to balance its books, does not exist to make profits. If profits accumulate, they are turned back to the denomination in some way.

COOPERATIVE PUBLICATION ASSOCIATION

Denominational publishing houses have cooperated in publication at many different points for more than a quarter of a century.

In the early 1920's the expansion of the leadership education curriculum required many new textbooks. In order to meet the

needs arising from this expanding leadership education curriculum in a more satisfactory way, eleven denominational publishers in 1928 joined in organizing what was called the Leadership Training Publishing Association. "The cooperative plan did make it possible to publish and successfully distribute many books for courses where competition would have made questionable a satisfactory return." [2] The denominational publishers through the Leadership Training Publishing Association published approximately fifty textbooks during the years of its existence.

In 1934 another cooperative publishing organization was set up. It was called the Committee of Nine. Its purpose was to publish vacation and weekday texts and other materials that might be agreed upon.

In 1945 a new and comprehensive cooperative publishing organization was created. This was to be the Cooperative Publication Association. The work of the Leadership Training Publishing Association and the Committee of Nine was then transferred to the new association, and those two organizations were disbanded. The Cooperative Publication Association strengthened relationships with the International Council of Religious Education (now incorporated into the Division of Christian Education of the National Council of Churches) so as to be more quickly made aware of publishing needs in the program of Christian education.

The Association now meets twice a year. It chooses writers to produce textbooks based upon outlines developed through the Commission on General Christian Education. It publishes vacation, weekday, and leadership education texts, materials for use in the home, and camp materials. It has published several books.[3]

The denominational curriculum enterprise is an undertaking of large proportions. Many workers give devoted service to it. Increasingly denominations are finding ways to cooperate in the complicated task of developing curriculum.

The charts on pages 152-169 indicate some of the types of materials prepared, either independently or in cooperation, by the member denominations of the Commission on General Christian Education of the National Council of Churches.

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[2] Bower and Hayward, *Protestantism Faces Its Educational Task Together*, p. 157. (See Bibliography.)

[3] Free leaflets describing the publications of the Cooperative Publication Association may be secured from denominational book stores or from the Division of Christian Education of the National Council of Churches.

Bibliography

This listing of books, pamphlets, and audio-visuals provides suggestions for further study in connection with the three sections of the Guide. It is not intended as a summary of sources used in preparing the Guide.

The materials prepared by the Division of Christian Edcuation of the National Council of Churches may be ordered from the Office of Publication and Distribution, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois. On request a *Catalog of Publications* will be sent, indicating additional helps—bibliographies, manuals, and leaflets.

Of special importance to readers of this Guide is information concerning denominational curriculum plans, program materials, and supplementary helps. This may be secured from your denominational bookstores or regional or national headquarters. See pages 170-173 for addresses of denominational boards of education and publishing houses which are affiliated with the Commission on General Christian Education of the National Council of Churches.

Prices in the following list are subject to change.

Part 1

Understanding Curriculum

Chaplin, Dora P. *Children and Religion.* New York: Charles Scribner's Sons, 1948.

A practical guide which helps parents answer many questions about religion. How to teach religion through normal experience, the Bible, the arts, and books. $2.50.

Eakin, Frank and Eakin, Mildred M. *Your Child's Religion.* New York: Macmillan, 1947.

Case studies of children are used to indicate how parents and teachers may help children develop religious ideas and behavior. $2.50.

Gruenberg, Sidonie M. (ed). *Our Children Today.* New York: The Viking Press, 1952.

A guide to needs from infancy to adolescence, recognizing importance of combining "new expertness with old wisdoms." $3.95.

Harkness, Georgia. *Understanding the Christian Faith.* Nashville: Abingdon-Cokesbury, 1947.

An interpretation of the content of Christian faith especially for lay people. $1.75.

Harner, Nevin C. *I Believe.* Philadelphia: Christian Education Press, 1950.

Readable interpretation of the great affirmations of Christian faith written especially for youth. $1.75.

Jenkins, Schacter, and Bower. *These Are Your Children.* Chicago: Scott-Foresman and Company, 1949.

A popular treatment of growth and development in childhood and adolescence, with many good pictures. $3.50.

Jones, Mary Alice. *Faith of Our Children.* Nashville: Abingdon-Cokesbury, 1943.

How the affirmations of the Christian faith may be interpreted to children. $1.50.

Miller, Randolph C. *The Clue to Christian Education.* New York: Charles Scribner's Sons, 1952. $2.75.

An analysis of the relation of the tenets of the Christian faith to the purpose and the method of Christian education, that sets forth a corrective to the extreme positions of both the "older" and the "newer" schools of thought. $2.75.

Sherrill, Lewis J. *The Struggle of the Soul.* New York: Macmillan, 1952.

Christian interpretation of the growth of the spirit and the development of personality. $2.50.

Vieth, Paul. *The Church and Christian Education.* St. Louis: Bethany Press, 1947.

Based on the Study of Christian Education made by the International Council of Religious Education in 1946. Chapter IV on "The Curriculum of Christian Education" corresponds with Book IV of the Study, listed under National Council of Churches publications. $2.50.

Williams, Daniel D. *God's Grace and Man's Hope.* New York: Harper and Brothers, 1949.

A study of current Christian thought on God, man, and society, and a statement of faith appropriate to today's world. $2.75.

Bulletin No. 3, Faculty University School, Ohio State University, *How Children Develop,* 1953, latest edition.

A description of the psychological, social, and physical development from three to eighteen years of age in the areas of health, security, achievement, interests, and appreciations.

1950 Yearbook, Association for Supervision and Curriculum Development, NEA, *Fostering Mental Health in Our Schools.* Washington, D.C.: National Education Association.

Contents relate to "Factors Determining Behavior and Development," "The Child's Motivations," and "Knowing and Helping the Child." Contains significant implications for the work of the church school. $3.00.

1952 Yearbook, Association for Supervision and Curriculum Development, NEA, *Growing Up in an Anxious Age.* Washington, D.C.: National Education Association.

Specialists in many areas (educators, psychologists, psychiatrists, social anthropologists, sociologists, pediatricians, mental hygienists, economists, social workers, guidance specialists, and others) focus on the problem of "meeting more adequately the needs of boys and girls, children and youth, in our world of anxiety and of opportunity." $3.50.

Published by Division of Christian Education, National Council of Churches:

Goals for the Christian Education of Children

Statement, interpretation, methods, and procedures for realizing the six goals of each age level for the Christian nurture of children. 30 cents.

Junior High Objectives

Statement of objectives developed to provide guidance in curriculum and program for the junior high age. 50 cents.

Using What They Learn in School

Fifty-seven skills children learn in school which can be integrated into creative activities at church school. 5 cents ($2.50 for 100).

Teenagers Need the Church

How a family can help its young people live up to their Christian convictions. 5 cents ($4.50 for 100).

Teenagers—Their Days and Ways

For parents and adult leaders to help them understand and work sympathetically with this age group. 75 cents.

Theological and Educational Foundations—Book II of The Study of Christian Education

Clear-cut statement of fundamental principles and objectives. 40 cents.

The Curriculum of Christian Education—Book IV of the Study of Christian Education

Prepared in 1946 to present the curricular situation and suggest a theory for curriculum and practical recommendations. 40 cents.

Part 2

Using Curriculum

Fallaw, Wesner. *The Modern Parent and the Teaching Church.* New York: Macmillan, 1946.

A comprehensive study of the relation of home and church and their cooperation in the Christian education of the family. $2.75.

Gwynn, Price H. *Leadership Education in the Local Church.* Philadelphia: Westminster Press, 1952.

How to recruit and train leaders in religious education. $2.75.

Hamilton, Mrs. Clarence H. *Doorway to a Happy Home.* Indianapolis: Bobbs-Merrill Company, 1950.

Counsel to parents on building a home that will nurture growing life in healthy, happy ways. $2.50.

Knowles, Malcolm S. *Informal Adult Education.* New York: Association Press, 1950.

A statement of the principles and processes of informal adult education with helpful guidance and materials. $4.00.

Lobingier, John L. *The Better Church School.* Boston: Pilgrim Press, 1952.

Practical suggestions on educational procedure that will improve a church school. $2.00.

Maynard, Donald M. *Your Home Can Be Christian.* Nashville: Abingdon-Cokesbury, 1952.

A practical book for parents who want to develop homes that will help their children achieve Christian character. $2.00.

1947 Yearbook, Association for Supervision and Curriculum Development, *Organizing the Elementary School for Living and Learning.* Washington, D.C.: National Education Association.

A description of concrete examples and a statement of principles on the organization, purpose, and function of the public school as it relates to the developing pupil and his place in the local and world community. $2.50.

Published by Division of Christian Education, National Council of Churches

Looking Ahead in Adult Work

Program principles, suggestions, projects, and techniques in planning an over-all adult program. 50 cents.

Planning for Young Adults in the Church

New trends and emphases of the church in serving young adults. Basic for interdenominational work. 50 cents.

Let Me See

Detailed information on how to use all kinds of audio-visuals with children; audio-visuals they can make. Attractively illustrated with photographs. 30 cents.

Using Audio-Visuals in the Church

Basic manual of philosophy, utilization, and organization for your local audio-visual committee. 75 cents.

Visual Method in the Church

Detailed suggestions for getting a visual aids program established in a local church. 30 cents.

Local Church Board of Christian Education

Organization, function, and responsibility of the group responsible for the education program. 10 cents.

The Minister, DRE, S. S. Superintendent—A Team

The special Christian education functions of each and how they may work together. 10 cents.

Church School and Parish House Building (As revised, 1954)

Specific suggestions for the building and equipment which houses the educational program of the church. 96 pages; includes pictures and floor plans. $1.50.

Cooperation Between Church and Home

Ways in which the church may help the home develop the family's skills in living. 3 cents ($2.00 for 100).

Education of Christian Parents in America

Program suggestions for church leaders to use in setting up a program for home-church cooperation. 50 cents.

Parents—First Teachers of Religion

Nine home experiences to help a child grow religiously. Ten opportunities for parent-church cooperation. 5 cents ($2.75 for 100).

And Gladly Serve

A program for enlisting and developing church workers. Includes self-rating scales and a worker's covenant. 25 cents.

Calendar of Leadership Education Activities
A monthly program of plans and activities for a regular and continuous program of training enterprises. 10 cents.

Coaching Your Teachers
Practical plans for coaching teachers in the use of their lesson materials. 10 cents.

The How of Vacation Church School
Basic manual on organization, program, and resources for vacation church school. 50 cents.

Audio-Visual Resource Guide for Use in Religious Education (Third Edition).
More than 1,600 titles evaluated in relation to religious education objectives and age groups. $5.50. 1955 Supplement available at $1.75.

***Audio-Visuals—Division of Christian Education, National Council of Churches* (Note: Order from denominational bookstore or local audio-visual dealer.)**

"Children and the Church" Audio-Visuals Complete—$49.50
Each unit may be purchased separately. Six filmstrips in black and white, each with one 10" record, 33 1/3 rpm., microgroove, script, user's guide. ($10.00 each.)

Goals of the Church for Children. Christian growth of children.
The Church Plans for Children. Importance of children's needs.
The Nursery Child and the Church. Needs of nursery child.
The Kindergarten Child and the Church. How the church serves the kindergarten child.
The Primary Child and the Church. Improvement of teaching.
The Junior and the Church. A comprehensive program.

Youth Audio-Visual Kit Complete—$65.00.
Each unit may be purchased separately. Seven filmstrips (five in black and white; two in color), 7-10" records, 33 1/3 rpm., microgroove, 7 user's guides, scripts.

We Have This Fellowship. The total youth program. $10.00.
The Faith of a Guy. Christian faith. $10.00.
Gallery of Witnesses. Ways of witnessing. $10.00.
I Found a New World. World mission of the church. $15.00.
The Measure of a Man. Christian citizenship. $15.00.
How Wide Is Our Circle? Christian fellowship. $10.00.
Big Enough to Tackle. Cooperative Youth Work. $10.00.

Family Life Audio-Visual Kit Complete—$35.00.
Each unit may be purchased separately. A series of four sound filmstrips in black and white, each with a recording (either 78 or 33 1/3 rpm., microgroove) and user's guide, script. ($10.00 each.)

No Easy Answer. Problems common to American families.
Built upon the Rock. How religion fortifies the home.

For the Record. Development of a family in Christian living.
A Harvest from Holidays. Implications in family events.

Leadership Education Audio-Visual Kit Complete—$94.50.
Each unit may be purchased separately. A series of ten units with nine black and white filmstrips, one in color, nine records (either in 78 or in 33 1/3 rpm., microgroove), ten user's guides, scripts.
Leads to Leadership. Finding and training leaders. $11.50.
So You're the Superintendent. Identifying his problems. $11.50.
The Great Adventure. Motivation to teach. $11.50.
The Growing Teacher. Inspiration for leaders. $11.50.
No Two Alike. Individual differences. $11.50.
As the Twig Is Bent. Development from infancy to adulthood. $11.50.
How Persons Learn. Chief ways of learning. $11.50.
The Teacher Prepares. Improvement by planning. $10.50.
The Teacher Teaches. Methods of teaching. $10.50.
Making the Most of Rooms and Equipment. $7.50.

Church School Administration A-V Kit Complete—$21.00.
Each unit may be purchased separately. Three filmstrips, two with 33 1/3 rpm., microgroove records, and one with a reading script, 3 user's guides, scripts.
Together We Grow. Meetings for church school teachers. $10.00.
A Mirror to Myself. Help for teachers by supervision. $10.00.
Plan—for Christian Education. Group in local church. $4.00.

Part 3

Producing Curriculum Materials

Bower, William C. and Hayward, Percy. *Protestantism Faces Its Educational Task Together.* Appleton: C. C. Nelson Publishing Company, 1949.
The story of Protestant forces cooperating in many fields of work in Christian education. Chapter 4 on "Curriculum Development" describes historical background. $3.25.

Browne, Benjamin P. (ed.). *Christian Journalism for Today.* Philadelphia: Judson Press, 1952.
A resource book for writers and editors containing addresses delivered at the Christian Writers' and Editors' Conferences, Philadelphia, Pa., and Green Lake, Wis., 1948-51. Contains many suggestions for writers of curriculum materials. $3.50.

Appendices

NOTE: These charts have been compiled from information sent to the editors as of November, 1954. They present a broad view of the curriculum of the denominations cooperating in the Commission on General Christian Education of the Division of Christian Education of the National Council of Churches. The curriculum plans of the denominations are constantly undergoing revision, however, and new materials are being projected. For detailed and completely up-to-date information, write to your denominational board of education. (See page 170-173 for list of denominational boards of education and publishing houses.)

Appendix 1—*Curriculum Materials of Denominations*

KEY: Cl—Closely Graded Lessons
Cy—Cycle Graded Lessons
U —Uniform Series

This chart indicates denominational curriculum materials based on or making use of the Closely Graded Outlines, the Cycle Graded Outlines, and the Uniform Series Outlines of the Division of Christian Education of the National Council of Churches.

PLEASE NOTE: For closely graded, departmentally graded, or other curriculum materials produced independently by member denominations of the Division, see Appendix 2, Column 2, pages 154-167.

AGE GROUPS FOR WHICH MATERIALS ARE PREPARED *

Denomination	Kindergarten (Beginner)	Primary	Junior	Intermediate (Junior High)	Intermediate-Senior	Senior	Senior-Older Youth	Older Youth	Older Youth-Adult	Adult
Advent Christian Church		U	U		U				U	
African Methodist Episcopal Church	U	U	U	U		U			U	
African Methodist Episcopal Zion Church	Cy†	Cy	Cy		U				U	
American Baptist Convention	Cl	Cl-U	Cl-U		U			U		U
American Evangelical Lutheran Church										
American Lutheran Church								U		U
Associate Reformed Presbyterian Church	Cy†	U†	U†		U†			U†		U†
Augustana Evangelical Lutheran Church										U
Baptist Federation of Canada	Cy	Cy	Cy-U	Cy-U‡		Cy-U‡			U	
Church of the Brethren	Cl†	Cl†-Cy	Cl†-Cy	Cl†	U				U	
Church of England in Canada										
Church of God	Cy†	Cy	Cy	Cy		Cy			U	
Church of the Nazarene	Cy	Cy-U	U				U			U
Churches of God in North America		Cy†	Cy†		U				U	

Colored Methodist Episcopal Church		Cy†-U	U†	U†		U†		U†		U†
Congregational Christian Churches	Cl†	Cl†	Cl†	Cl†					U	
Cumberland Presbyterian Church	Cy†	Cy†	Cy		U				U	U
Disciples of Christ, International Convention	Cl	Cl-U†	Cl-U†	Cl	U	Cl			U	
Evangelical and Reformed Church		U	U	U			U			U
Evangelical United Brethren Church	Cy	Cy-U	Cy-U	Cy-U			U			U
Five Years Meeting of Friends	Cy†	Cy†	Cy†		U†				U	
Mennonite Church, General Conference			U	U†			U†			U†
The Methodist Church	Cy-Cl	Cy-Cl	Cy-Cl	Cy-Cl		Cy				U
Moravian Church in America	Cy†	Cy†	Cy†	Cy†		Cy†		U†		U†
National Baptist Convention of America		U	U	U		U		U		U
National Baptist Convention, U.S.A., Inc.	U	U	U	U		U		U		U
National Primitive Baptist Convention of the U.S.A.		U	U		U				U	
Presbyterian Church in Canada	Cy†	Cy†								
Presbyterian Church in the U.S.	Cy	Cy-U	Cy-U	Cy	U	Cy		U		U
Presbyterian Church in the U.S.A.		U	U	U		U		U		U
Protestant Episcopal Church										
Reformed Church in America	Cy	Cy-U	Cy-U	Cy	U	Cy		U		U
Seventh Day Baptists				U		U		U		U
United Church of Canada	Cy	Cy	Cy-U	Cy-U‡		Cy-U‡			U	
United Lutheran Church in America		U	U		U			U		U
United Missionary Church		U†	U†		U†					U†
United Presbyterian Church of North America	Cy	Cy-U	Cy-U		U			U		U

* As far as possible, this chart indicates the age groups for which separate quarterly materials are prepared. Where materials for several of these age-groups are contained in one publication, this is not indicated.

† Indicates imprint edition, re-edited material, or other official use of publication of another denomination; see Appendix 2, Column 1.

‡ An age-group curriculum using resources from Uniform, Cycle Graded, and denominational outlines.

Appendix 2—*Curriculum Materials of Denominations*

DENOMINATION	1. Curriculum based upon or related to National Council of Churches outlines and published by denominations independently or in cooperation (degree and type of cooperation indicated).	2. Curriculum NOT related to National Council of Churches outlines but produced by member denominations of its Commission on General Christian Education. (This refers to Sunday church school series only.)	3. Curriculum provided for afternoon or evening fellowship periods or additional sessions. (This indicates use of Society Topics outlines of the National Council of Churches and comparable material from other sources.)
Advent Christian Church	**Uniform Series**— Primary through adult. (Cycle Graded materials being projected.)	*Blessed Hope Series,* Bible stories for beginners.	Prepare own materials for young people.
African Methodist Episcopal Church	**Uniform Series**— Kindergarten through adult.		Use Christian Endeavor Topics.
African Methodist Episcopal Zion Church	**Cycle Graded Series**— Kindergarten through junior (use Methodist for kindergarten). **Uniform Series**— Intermediate through adult.		Use Christian Endeavor Topics.

American Baptist Convention	**Closely Graded Series—** Kindergarten through junior *(Judson Graded Series)*. Primary and junior, cooperate with Disciples of Christ, imprint taken by Church of the Brethren, imprint of primary pupil's books taken by Five Years Meeting of Friends. **Uniform Series—** Primary through adult; cooperate with Disciples of Christ for primary and junior.	Prepare materials for nursery, junior high, and senior high *(Judson Graded Series)*. (Nursery and junior high basic studies through Committee on the Graded Series.) Cooperate with Disciples of Christ on two-year-old nursery material which also is used by Church of the Brethren, Congregational Christian, and Presbyterian U.S; Church of God uses three-year-old nursery material.	Use Society Topics for junior, in cooperation with Disciples of Christ. Prepare *Jr. High Topic* and *High Call* (for senior-older youth) in which Council outlines are used to some extent.
American Evangelical Lutheran Church		Curriculum of other Lutheran denominations used. *Christian Growth Series* officially recommended.	Manual for Lutheran youth groups.
American Lutheran Church	**Uniform Series—** Young people and adult.	Prepare nursery material, *Bible Storytime*. *American Uniform Series* for primary, junior, and intermediate. *Christian Growth Series* for beginner through senior, with United Lutheran and Augustana Lutheran.	Prepare Luther League Topics for intermediate, senior, and young people in cooperation with other Lutheran groups. (An enterprise of the League, not of the board.)

Associate Reformed Presbyterian Church	**Cycle Graded Series—** Kindergarten (use Presbyterian U.S.). **Uniform Series—** Primary through adult (use *Earnest Worker* of Presbyterian U.S., United Presbyterian, and Reformed Church of America).		Prepare Topics on basis of own emphases.
Augustana Evangelical Lutheran Church	**Uniform Series—** Adult.	Use nursery material published by United Lutheran. *Christian Growth Series* for beginner through senior, with United Lutheran and American Lutheran.	Prepare Luther League Topics. (An enterprise of the League. Cooperation with other Lutheran groups in list of topics.)
Baptist Federation of Canada	**Cycle Graded Series—** Kindergarten through junior, with United Church of Canada *(Canadian Graded Bible Series).* Curriculum for intermediate and senior, drawing upon both Uniform and Cycle Graded (also denominational outlines), with United Church of Canada (*Canadian Bible* Lesson Series). **Uniform Series—** Junior and young people-adult, with United Church of Canada *(Canadian Bible Lesson Series).*	Graded Lessons for nursery with United Church of Canada *(Canadian Graded Bible Series).*	Program materials for junior, intermediate, senior, and adult are prepared by Christian Education Committee of the Federation, working through the Department of Christian Education of the Canadian Council of Churches.

Church of the Brethren	**Closely Graded Series—** Kindergarten, imprint of material prepared cooperatively by Disciples of Christ, Congregational Christian and Methodist. Primary and junior, imprint of American Baptist and Disciples. Intermediate, imprint of Disciples of Christ. (All imprint editions adapted.) **Cycle Graded Series—** Primary and junior; take imprint of Nazarene leaflets and pictures for primary. **Uniform Series—** Intermediate through adult. Five Years Meeting of Friends take imprint of pupil's quarterly for intermediate-senior.	Nursery materials in cooperation with Disciples of Christ. Imprint edition of new graded curriculum of Disciples of Christ for intermediates to be released for the Church of the Brethren beginning October, 1956. (All imprint editions adapted.)	Recommend *Junior Programs* of American Baptist and Disciples of Christ for junior (based on Society Topics). Youth fellowship (senior and older youth) materials published annually in the *CBYF Program Kit.*
Church of England in Canada		*Christian Truth and Life Series of Lesson Courses,* closely graded for beginners through older youth (adapted also to departmentally graded and uniform schools).	

Church of God	**Cycle Graded Series—** Kindergarten through senior *(Christian Life Graded Series).* Kindergarten, cooperation with Church of the Nazarene. Imprint of primary and junior taken by Churches of God in North America. **Uniform Series—** Older youth-adult.	Use American Baptist nursery materials.	Use Society Topics for intermediate and senior.
Church of the Nazarene	**Cycle Graded Series—** Kindergarten, cooperation with Church of God. Primary, cooperation with Church of the Brethren. *(Nazarene Graded Bible Lessons.)* **Uniform Series—** Primary, junior, senior-older youth, adult.	Use Disciples of Christ nursery materials. Prepare own graded outlines for junior and intermediate. *(Nazarene Graded Bible Lessons.)*	Use Society Topics for junior. Prepare own materials for intermediate, senior, and older youth.
Churches of God in North America	**Cycle Graded Series—** Primary and junior, imprint editions from Church of God. **Uniform Series—** Intermediate-senior and young people-adult.		Use Christian Endeavor Topics for junior, junior high, and young people.

Colored Methodist Episcopal Church	**Cycle Graded Series—** Primary (use some Methodist). **Uniform Series—** Primary through adult; junior and intermediate, imprint of Presbyterian U.S., United Presbyterian, and Reformed Church in America; senior through adult, imprint of Methodist adult.		Use Society Topics for junior, intermediate, and senior-older youth.
Congregational Christian Churches	**Closely Graded Series—** Kindergarten, cooperate with Methodist and Disciples of Christ. Primary, junior, and intermediate, cooperate with Methodist. **Uniform Series—** Older youth-adult.	*Pilgrim Series.* Cooperate with Disciples of Christ on pre-nursery and nursery. For kindergarten and primary, prepare teacher's guides and activity packets; use Presbyterian U.S.A. pupil's books; cooperate with Presbyterian U.S.A. in pictures for kindergarten, primary, and junior. From third and fourth grades through adult departments, *Pilgrim Series* and the *Church and Home Series* of the Evangelical and Reformed Church are based on similar outlines. Use Presbyterian U.S.A. nursery materials with Closely Graded Series.	*Junior Hi Kit* in cooperation with Presbyterian U.S.A. Prepare Youth Fellowship Programs.

Cumberland Presbyterian Church	**Cycle Graded Series—** Kindergarten through junior. (Use Presbyterian U.S. leaflets for kindergarten and primary.) **Uniform Series—** Intermediate through adult.	Use Methodist nursery materials.	Use Society Topics for junior. Use Society Topics plus denominational topics for intermediate and senior.
Disciples of Christ, International Convention	**Closely Graded Series—** Kindergarten through senior *(Bethany Graded Series).* Kindergarten, cooperate with Congregational Christian and Methodist, imprint taken by Church of the Brethren. (New kindergarten being prepared.) Primary and junior, cooperate with American Baptist, imprint taken by Church of the Brethren; imprint of primary pupil's books taken by Five Years Meeting of Friends. Intermediate, imprint taken by Church of the Brethren. **Uniform Series—** Primary through adult; cooperate with American Baptist for primary and junior.	Prepare nursery materials of *Bethany Graded Series.* Cooperate with American Baptist on two-year-old nursery material; also Church of the Brethren, Congregational Christian, and Presbyterian U.S. Prepare three-year-old nursery material, cooperate with Congregational Christian, Church of the Brethren, Evangelical and Reformed, Presbyterian U.S., and Evangelical United Brethren. New intermediate closely graded courses as of October, 1955. (Basic studies for nursery and intermediate through Committee on the Graded Series.)	Use Society Topics for junior, intermediate, senior-older youth. Cooperate with American Baptist for junior material.

Evangelical and Reformed Church	**Uniform Series—** Primary through adult.	*Church and Home Series.* Use Presbyterian U.S.A. nursery material. For kindergarten and primary, prepare teacher's guides; use Presbyterian U.S.A. pupil's books; cooperate with Presbyterian U.S.A. in activity packets and pictures for kindergarten and primary, also junior teaching pictures. From third and fourth grades through adult departments, *Church and Home Series* and the *Pilgrim Series* of the Congregational Christian Churches are based on similar outlines.	*Junior Hi Kit* and *Youth Fellowship Kit* in conjunction with Presbyterian U.S.A.
Evangelical United Brethren Church	**Cycle Graded Series—** Kindergarten through intermediate. **Uniform Series—** Primary through adult.	Nursery materials in cooperation with Disciples of Christ.	Use Society Topics for junior. Use Christian Endeavor Topics for intermediate and senior.

Five Years Meeting of Friends	**Cycle Graded Series—** Kindergarten, use Methodist. Primary, re-edit Disciples of Christ. Junior, re-edit Evangelical United Brethren. **Uniform Series—** Intermediate through adult; re-edit Church of the Brethren for intermediate-senior.	Use Methodist nursery materials. Group graded courses for junior high, adapted from Congregational Christian and Methodist, plus courses by Friends (in part based on Council outlines).	Use packet materials.
Mennonite Church, General Conference	**Uniform Series—** Junior through adult; intermediate through adult with the Mennonite Church, Scottdale.	Graded curriculum being prepared with the Mennonite Church, Scottdale.	
The Methodist Church	**Closely Graded Series—** Kindergarten through intermediate. Kindergarten, cooperate with Disciples of Christ and Congregational Christian. Primary, junior, and intermediate, cooperate with Congregational Christian. **Cycle Graded Series—** Kindergarten through senior. **Uniform Series—** Adult.	Prepare own nursery materials. Graded Lessons for Older Youth. Adult Bible Courses. Curriculum for Parents. Broadly Graded Courses. (Some Cycle Graded material based on Council outlines used in development of these courses for ages 4 through 8; 9 and above; and youth. See Uniform for adult.)	Use Society Topics outlines for junior, intermediate, senior, and older youth. Adult Fellowship Series. Fellowship Resources for Family Groups.

Moravian Church in America	**Cycle Graded Series—** Kindergarten through junior, imprint editions of Presbyterian U.S. (For intermediate and senior, see column 2.) **Uniform Series—** Older youth and adult, imprint editions of Presbyterian U.S.	Departmentally Graded for intermediate and senior, imprint editions of Presbyterian U.S. (based in part on Council outlines). Recommend selected books as undated units of study for adults.	Publish own youth topic materials, based in part on those of Presbyterian U.S.
National Baptist Convention of America	**Uniform Series—** Primary through adult.		Materials adapted from Southern Baptist outlines.
National Baptist Convention, U.S.A., Inc.	**Uniform Series—** Kindergarten through adult.		Prepare own materials for junior, intermediate, and young people.
National Primitive Baptist Convention of the U.S.A.	**Uniform Series—** Primary through adult.		Selected topics provided.
Presbyterian Church in Canada	**Cycle Graded Series—** Kindergarten and primary, in cooperation with United Church of Canada and Baptist Federation of Canada *(Canadian Graded Bible Series).*	Nursery material in cooperation with United Church of Canada and the Baptist Federation of Canada *(Canadian Graded Bible Series).* Nursery through primary, also recommend *Christian Faith and Life Series* of Presbyterian U.S.A. *Presbyterian Uniform Lessons,* prepare six-year cycle for junior, intermediate-senior, and young adult.	Produce annual book, *Programme Guide for Young People's Societies.*

Presbyterian Church in the U.S.	**Cycle Graded Series—** Kindergarten through junior, Reformed Church in America and United Presbyterian Church cooperate, Moravians take imprint. (For intermediate and senior, see column 2.) **Uniform Series—** Primary through adult, cooperate with Reformed Church in America and United Presbyterian; Moravians take imprint for older youth and adult.	Nursery materials in cooperation with Disciples of Christ. Departmentally Graded for intermediate and senior (based in part on Council outlines). Reformed Church in America cooperates; Moravians take imprint editions.	Prepare own materials for intermediate and senior-older youth, with some use of Society Topics.
Presbyterian Church in the U.S.A.	**Uniform Series—** Primary through adult.	*Christian Faith and Life Series* for nursery roll through adult. Consultation with Congregational Christian and Evangelical and Reformed in kindergarten and primary.	Prepare own materials: *Junior-Hi Kit* in consultation with Congregational Christian and Evangelical and Reformed. *Youth Fellowship Kit* in consultation with Evangelical and Reformed.

Protestant Episcopal Church		Christian Education Units for kindergarten, grades 1-2, 3-4, 5-6, 7-8. Other materials are listed in *Interim Church School Study Courses* (Seabury Press). New curriculum materials: Adult Study Units. The Church's Teaching Series, Vols. I-VI, for adults. Completely graded series projected; Grades 1, 4, and 7 as of October, 1955.	Prepare own materials for high school age.
Reformed Church in America	**Cycle Graded Series—** Kindergarten through junior, cooperate with Presbyterian U.S. and United Presbyterian. (For intermediate and senior, see column 2.) **Uniform Series—** Primary through adult, cooperate with Presbyterian U.S. and United Presbyterian.	Use Disciples of Christ nursery materials. Departmentally Graded for intermediate and senior, cooperate with Presbyterian U.S. (based in part on Council outlines).	Use Christian Endeavor Topics for Youth Fellowship.
Seventh Day Baptists	**Uniform Series—** Intermediate through adult.		*Christian Endeavor World* and other study courses and topics.

United Church of Canada	**Cycle Graded Series—** Kindergarten through junior, with Baptist Federation of Canada *(Canadian Graded Bible Series).* Curriculum for intermediate and senior, drawing upon both Uniform and Cycle Graded (also denominational outlines), with Baptist Federation of Canada *(Canadian Bible Lesson Series).* **Uniform Series—** Junior and young people-adult, with Baptist Federation of Canada *(Canadian Bible Lesson Series).* (New materials being projected.)	Graded Lessons for nursery, with Baptist Federation of Canada *(Canadian Graded Bible Series).*	Program materials for junior, intermediate, and senior, cooperate with other denominations in the Department of Christian Education of the Canadian Council of Churches.
United Lutheran Church in America	**Uniform Series—** Primary through adult.	Prepare own nursery materials. *Christian Growth Series* for beginner through senior, with Augustana Lutheran and American Lutheran.	Use Society Topics in preparing Luther League Topics for intermediate, senior, and young people. (An enterprise of the League, not of the board.)

United Missionary Church	**Uniform Series—** Primary through adult, imprint editions of Free Methodist.	Use *Light and Life Graded Series* of Free Methodist for beginner through junior high. Prepare youth and adult quarterlies based on National Sunday School Association outlines in cooperation with Missionary Church Association.	
United Presbyterian Church of North America	**Cycle Graded Series—** Kindergarten through junior, cooperate with Presbyterian U.S. and Reformed Church in America. **Uniform Series—** Primary through adult, cooperate with Presbyterian U.S. and Reformed Church in America.		Use Christian Endeavor Topics.

Appendix 3—*Curriculum Materials of Denominations*

VACATION CHURCH SCHOOL COURSES

Cooperative Series

The Cooperative Series Vacation Church School Texts, produced for the Cooperative Publication Association by the denominations. These are interdenominational in nature. They include departmentally graded and broadly graded texts for all ages from kindergarten through junior high. The texts are classified according to a six-year cycle of study areas or themes, as follows: 1954—The Church; 1955—Personal and Group Relationships; 1956—Our Bible Heritage; 1957—Wider Relationships; 1958—Jesus; 1959—God and His World. Secure details and order from your own denominational publishing house.

Denominational Series

Amercian Baptist Convention—Judson Vacation Church School Series

American Lutheran Church—American Uniform Series

Augustana Evangelical Lutheran Church—Augustana Vacation School Course

Church of God (Anderson, Indiana)—Vacation Church School Series

Church of the Nazarene—Beacon Hill Vacation Bible School Series

Congregational Christian Churches—Vacation Church School Guidance Material prepared for use with the current summer quarters of Pilgrim Series

Cumberland Presbyterian Church—a series on worship, work, and the church

Mennonite Church, General Conference—a special General Conference edition of Herald Summer Bible School Series, Grades 3-8

The Methodist Church—texts for primary, junior, and intermediate grades

National Baptist Convention, U.S.A.—texts for beginner and primary children

Presbyterian Church in the U.S.—texts for kindergarten, primary, junior, and junior high grades

Presbyterian Church in the U.S.A.—Westminster Vacation Church School Series

Protestant Episcopal Church—vacation church school material for children 9 through 12

United Church of Canada—vacation church school materials for juniors

United Lutheran Church in America—Vacation Church School Series

WEEKDAY CHURCH SCHOOL COURSES

Cooperative Series

The Cooperative Series Weekday Church School Texts, produced for the Cooperative Publication Association by the denominations. These are inter-

denominational and prepared for grades one through twelve. Courses are classified in four study areas: the Bible; the Church; Christian Living; God's World. Secure details and order from your own denominational publishing house.

Denominational Series

American Lutheran Church—American Uniform Series (Junior Lutherans)

Augustana Evangelical Lutheran Church—the Weekday Church School Series (in cooperation with other Lutheran groups)

Mennonite Church, General Conference—Weekday Bible School Curriculum being prepared (with the Mennonite Church, Scottdale)

United Lutheran Church in America—Weekday Church School Series

(A few state and city councils also have prepared weekday texts which are used beyond their boundaries.)

CAMP AND CONFERENCE MATERIALS

Cooperative Series

Program Guidance Material for Camping, produced for the Cooperative Publication Association by denominational publishers. Interdenominational materials for use in junior and junior high camps. Secure details and order from your own denominational publishing house.

Denominational Series

American Baptist Convention—Judson Camping Series

Cumberland Presbyterian Church—materials for several courses used in camps and conferences, also as youth electives on the local level

The Methodist Church—texts for juniors, intermediates, and seniors

National Baptist Convention, U.S.A.—Youth Programs

Presbyterian Church in the U.S.A.—Westminster Fellowship Summer Conference

ADDITIONAL RESOURCES

Elective courses for youth and for adults are prepared by many denominations.

Materials for home use by the family are being prepared by denominations in a variety of forms—books, leaflets, periodicals. Books prepared interdenominationally through the Cooperative Publication Association include such subjects as being good neighbors and enjoying the Bible in the home.

Undated units on peace, stewardship, temperance, church membership, missions, and so forth, are sometimes prepared by denominations for various age groups.

Leadership education materials are frequently prepared denominationally. Interdenominational leadership texts are prepared through the Cooperative Publication Association.

BOARDS OF EDUCATION AND PUBLISHING HOUSES *of member denominations of the Commission on General Christian Education of the National Council of Churches*

ADVENT CHRISTIAN CHURCH
Board of Christian Education of the Advent Christian General Conference; and Advent Christian Board of Publications, Inc.
160 Warren Street, Boston 19, Mass.

AFRICAN METHODIST EPISCOPAL CHURCH
General Board of Education; and A.M.E. Sunday School Union Press
414 Eighth Avenue, South, Nashville 4, Tenn.

AFRICAN METHODIST EPISCOPAL ZION CHURCH
Christian Education Department
128 E. 58th Street, Chicago 37, Ill.

A.M.E. Zion Publishing House
Box 1047, Charlotte, N.C.

AMERICAN BAPTIST CONVENTION
The American Baptist Publication Society, and The Board of Education and Publication (The Judson Press)
1701-1703 Chestnut Street, Philadelphia 3, Pa.

AMERICAN EVANGELICAL LUTHERAN CHURCH
Board of Parish Education
Grand View College
Des Moines 16, Iowa

AMERICAN LUTHERAN CHURCH
Board of Parish Education
57 E. Main Street, Columbus 15, Ohio

Wartburg Press
55-59 E. Main Street, Columbus 15, Ohio

ASSOCIATE REFORMED PRESBYTERIAN CHURCH
Board of Christian Education
Chairman, Rev. A. M. Rogers
Chester, S.C.

AUGUSTANA EVANGELICAL LUTHERAN CHURCH
Board of Parish Education
2445 Park Avenue, Minneapolis 4, Minn.

Augustana Book Concern
639 38th Street, Rock Island, Ill.

BAPTIST FEDERATION OF CANADA
Baptist Publications Committee of Canada
299 Queen Street, West, Toronto 2B, Ontario

CHURCH OF THE BRETHREN
Christian Education Commission—General Brotherhood Board; and Brethren Publishing House (The Elgin Press)
22 S. State Street, Elgin, Ill.

CHURCH OF ENGLAND IN CANADA
General Board of Religious Education
Church House, 604 Jarvis Street, Toronto 5, Ontario

CHURCH OF GOD
Board of Christian Education, and Gospel Trumpet Company (Warner Press) (Triumphant Art Publishers)
1303 E. Fifth Street, Anderson, Ind.

CHURCH OF THE NAZARENE
Department of Church Schools, and Nazarene Publishing House (Beacon Hill Press)
2923 Troost Avenue, Box 527, Kansas City 41, Mo.

CHURCHES OF GOD IN NORTH AMERICA (General Eldership)
Board of Education, and Board of Publication (Central Publishing House)
Thirteenth and Walnut Streets, Harrisburg, Pa.

COLORED METHODIST EPISCOPAL CHURCH*
General Board of Christian Education
4043 Drexel Boulevard, Chicago 15, Ill.

Colored M. E. Publishing House
109 Shannon Street, Jackson, Tenn.

CONGREGATIONAL CHRISTIAN CHURCHES
Division of Christian Education, and Pilgrim Press
14 Beacon Street, Boston 8, Mass.

CUMBERLAND PRESBYTERIAN CHURCH
Board of Publication and Christian Education
Box 5535, Memphis 4, Tenn.

DISCIPLES OF CHRIST
United Christian Missionary Society, Division of Christian Education
Missions Building, Indianapolis 7, Ind.

Christian Board of Publication (Bethany Press)
2640 Pine Boulevard, St. Louis 3, Mo.

EVANGELICAL AND REFORMED CHURCH
Board of Christian Education and Publication, and Christian Education Press
1505 Race Street, Philadelphia 2, Pa.
1724 Chouteau Avenue, St. Louis 3, Mo.

EVANGELICAL UNITED BRETHREN CHURCH
Board of Christian Education
1900 Knott Building, Dayton 2, Ohio

Board of Publication:
Evangelical Press
Third and Reily Streets, Harrisburg, Pa.

Otterbein Press
240 W. Fifth Street, Dayton 2, Ohio

FIVE YEARS MEETING OF FRIENDS
Board of Christian Education, and the Friends Publication Board
Route 28, Quaker Hill, Richmond, Ind.

* As of November, 1955, this denomination may be officially designated as *Christian Methodist Episcopal Church.*

MENNONITE CHURCH, GENERAL CONFERENCE
Board of Education and Publication, and
Mennonite Publication Office
722 Main Street, Newton, Kan.

THE METHODIST CHURCH
Division of the Local Church, Board of Education
Box 871, Nashville 2, Tenn.

Editorial Division, Board of Education
Methodist Publishing House
Abingdon Press
810 Broadway, Nashville 2, Tenn.

MORAVIAN CHURCH IN AMERICA
Board of Christian Education and Evangelism,
Northern Province
79 W. Church Street, Bethlehem, Pa.

Christian Education Board, Southern Province
500 S. Church Street, Winston-Salem, N.C.

NATIONAL BAPTIST CONVENTION OF AMERICA
Department of Education—Sunday School Congress,
National Baptist Publishing Board
523 Second Avenue, North, Nashville 3, Tenn.

NATIONAL BAPTIST CONVENTION, UNITED STATES OF AMERICA, INC.
Department of Christian Education of the
Sunday School Publishing Board; and
Editorial Department
330 Cedar Street, Nashville 3, Tenn.

National Baptist Training Union Board
412 Fourth Avenue, North, Nashville 3, Tenn.

NATIONAL PRIMITIVE BAPTIST CONVENTION OF THE U.S.A.
National Primitive Baptist Publishing Board
834 West Clinton Street
Huntsville, Alabama

PRESBYTERIAN CHURCH IN CANADA
Board of Christian Education
63 St. George Street, Toronto 5, Ontario

PRESBYTERIAN CHURCH IN THE U.S.
Board of Christian Education, and Division of
Publication (John Knox Press)
Presbyterian Building, 8 N. Sixth Street,
Richmond 9, Va.

PRESBYTERIAN CHURCH IN THE U.S.A.
Board of Christian Education, and General
Division of Publication (Westminster Press)
Witherspoon Building, Philadelphia 7, Pa.

PROTESTANT EPISCOPAL CHURCH
Department of Christian Education of the
National Council, and Seabury Press
28 Havemeyer Place, Greenwich, Conn.

REFORMED CHURCH IN AMERICA
Board of Education, Department of Publication
(Half Moon Press)
156 Fifth Avenue, New York 10, N.Y.

SEVENTH DAY BAPTISTS
Board of Christian Education
Alfred, New York
American Sabbath Tract Society
510 Watchung Avenue, Plainfield, N.J.

UNITED CHURCH OF CANADA
Board of Christian Education, and United Church Publishing House (Ryerson Press)
299 Queen Street, West, Toronto 2B, Ontario

UNITED LUTHERAN CHURCH IN AMERICA
Board of Parish Education, and Board of Publication (Muhlenberg Press)
1228 Spruce Street, Philadelphia 7, Pa.

UNITED MISSIONARY CHURCH
Bethel Publishing Company
1819 S. Main Street, Elkhart, Ind.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA
Board of Christian Education
209 Ninth Street, Pittsburgh 22, Pa.

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